

"REGISTERED" M. 91.



THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[Founded October, 1879].

CONDUCTED BY H. S. OLCOTT.

VOL. XXVI. No. 5.—FEBRUARY, 1905.

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MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

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The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—*Banner of Light* Publishing Co., 204, Dartmouth Street; The Occult Publishing Co., P.O. Box, 2646.

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	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8.
America	50 c.	\$ 5.
All other countries	2 s.	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 5, FEBRUARY 1905.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER II.

(Year 1896.)

FROM Colombo until we got under the lee of Cape Guardafui the weather was rough and the sea very uneasy. We had a large Siamese Royal party on board, comprising H. R. H. Prince Bhanurangsi, Commander-in-Chief of the Siamese Army and brother of the King, two of the King's sons, three little princes, and prince Bhanurangsi's staff. One of the little chaps who spoke English quite well, and was a sweet little fellow, hung around me a good deal and it was he who made the list of personages in the party and a pencil sketch of himself which I have pasted in my Diary. All who have made the voyage in question know what an unspeakable relief it is to get away from the buffetings of the monsoon and come into the smooth water at the mouth of the Red Sea, when one can write and walk the deck without running the risk of being flung against the bulwarks. We reached Aden on the 1st of June and thence crossed over to Djibouti. I have good reason to remember the date because in that same night I learned by telepathy of the death of my dear sister, Mrs. Mitchell, and noted it in the Diary: the sequel will be told presently. Some of us passengers went ashore at Djibouti and found it a sandy desolation, baking under a fierce sun, with a few wretched shops—where I could not

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

even buy a boot lace that I wanted—and a poor apology for a hotel restaurant, the food and cooking at which made us sorry that we had not stayed aboard the ship. Towering above the shanties above mentioned was the residence of the Governor, a great barn-like building, with no architectural pretensions whatever, and the verandahs closed in by lattice-work for lack of trees, to temper the heat. The only happy ones in our party were the stamp-collectors, who bought liberally the stamps of the French Government that could be had at the Post office and, which sales it almost seemed to me, were the only source of revenue. The passage up the Red Sea was smooth and pleasant; we reached Suez and entered the Canal at 5 P.M. on the 6th June. At Port Said, the next day, we were detained only a few hours for coaling and then got out on to the Mediterranean, where we found delightfully cool weather and a calm sea awaiting us.

In Mr. and Mrs. John Campbell, of Soorabaya, Dutch East Indies, I made two charming acquaintances. The husband was Scotch, of course, the lady Dutch; and I know no more delightful persons to meet than educated Dutch ladies. The weather being so fine, we had the opportunity of thoroughly enjoying the passage through the Straits of Messina and the view of the ever picturesque volcano, Stromboli. On the 11th we ran into the mistral, that cold and dreaded wind-current from the North, which gives the people along the Mediterranean so much discomfort. As it took us abeam it made the ship pitch like mad and it was very disagreeable on deck. On the 12th—eighteen days from Colombo—we reached Marseilles, but were incontinently ordered into Quarantine at that distressful, rock-cut Naval basin of Frioul because, forsooth, cholera was bad in Egypt when we passed through the Canal. We were released the next day and crossed over to our moorings in the splendid basin of Marseilles. I had instructed my correspondents in Western countries to address me, *poste-restante* at Marseilles, and among the letters which awaited me was one from a nephew giving particulars about my sister's death. It occurred at the time when I got the warning aboard ship between Aden and Djibouti. There was great sympathy between us and this was not the first incarnation in which we had been associated together. Her daughter has told me since how, at the last hour, she lay muttering to herself about me; and of course nothing could be more natural than that she should come to tell me of her departure.

Commandant Courmes and Dr. Pascal, who was then living at Toulon, met me on arrival and the former took me to see Baron Spedalieri and afterwards to Toulon by train. It was a group of earnest seekers after Truth who had gathered around Courmes to form a local Branch of our Society, and I passed the next few days with them very agreeably. Though there was nothing theosophical about it, yet the incident I am about to relate was interesting to

me from the artistic point of view. Comd't. Courmes and I had gone to hear the music of a fine military band ; the streets were full of people, all dressed, of course, in the Western fashion, and as we stood on the curb chatting together there passed an Oriental, a Mussalman, dressed in his national garb. As he passed between us and a brilliantly lighted shop window, on the other side of the street, he made such a vivid contrast with the throng of people about him that I keep the impression to this day. The crowd, all dressed in dark colours and with their clothes cut in our ungainly fashion, without a single line of grace or a single bit of colour to relieve the monotony, represented the audiences that confront a public speaker in Western countries, whereas he, this stray follower of Islâm, in his Eastern garb, so artistic and so radiant, recalled to my mind the crowds of Asiatics among whom I had been living for so many years. Shway Yeo (the Hon. Mr. Scott), the writer on Burma, says that a Burmese audience, clad in their bright silken cloths and white jackets look like "a bed of tulips moved by a breeze." How many times I have wished that Western friends whom I knew to be possessed of a cultivated feeling for Art, could travel with me throughout the East and see what picturesque multitudes gather in front of a speaker and in their mass appeal to his artistic imagination !

I have stated above that one important business that had been confided to me was that of consulting the leading authorities of Paris and London upon the subject of Zoroastrian research. On Tuesday, June 23rd, I returned a call made by the Rev. Dr. Mills, the Orientalist, one of the gentlemen to whom Dr. Jivanji had given me letters, and we had a long friendly talk on the subject of Zend literature and the Parsî religion. Dr. Mills I found to be an American, a New Yorker, a graduate of my own University and a member of my own College society, so that we had many points of sympathy in common. He was not at all hopeful about the possibility of discovering other fragments of the sacred writings than those which the Parsîs had saved out of the wreck of their country and religion, after the Mahomedan conquest of Persia and the flight of the historical band of faithful Zoroastrians to India.

Pending my forming relations with the other correspondents of Dr. Jivanji, two bits of occult experience, of which one was both interesting and important, and the other a comedy, came in my way. The former was a visit to the famous Mme. Mongruel, the Seeress whose name is now familiar to all of our members, the other an interview with Mlle. Couëdon, a young woman who was then greatly talked about as the pretended mouth-piece of the Angel Gabriel who, through her, as alleged, was predicting all sorts of dire calamities for unhappy France. She and her family had been so pestered with visitors as to have become very reluctant to admit fresh acquaintances, but an exception was made in my favour, thanks to a

card of introduction given me by an editor of the *Gaulois*. I found the young woman living with her parents in a small flat in the Rue de Paradis—surely an appropriate name under the circumstances. There was nothing at all extraordinary about her appearance, she seemed as little like an angelic agent as any other girl in Paris. Motioning me to a chair, she took another one opposite, shut her eyes and presently began her inspired utterances. There was something comical about them, for the final syllables of all the lines of her verses—she spoke nothing but rhyme—were alliterative; over and over and over again she would make these terminal words rhyme with each other. I could not get myself impressed with the idea that she was speaking for any entity, hierarchical or otherwise, save her comely little self: and certainly, on reading my notes of her predictions, after the lapse of so many years, I cannot say that my faith in her as a prophetess is enhanced. She told me, or rather Gabriel is supposed to have told me, that the Theosophical Society would break up soon; that I should retire after being betrayed by some colleagues; and that I should die suddenly and prematurely, at a time not specified!

The visit to Mme. Mongruel was a much more important affair. Up to the 22nd of June, 1896, I had no knowledge whatever of her existence, but on the day in question, as I was correcting proof at the Hotel Gibraltar, the card was brought me of M. Desormeaux, of the editorial staff of the *Gaulois* who, on being admitted, told me that he wished to make an experiment in the interests of the public and came to ask me to help him in the capacity of an expert. It appeared that some months before that date a caravan of exploration, under the direction of the Marquis de Mores, a well-known explorer, had started from Tunisian territory for the interior of that part of Africa, some said with a political object in view. At the time of our interview a rumour of his assassination was current in Paris, but not generally believed for there were no definite facts to support it: M. Desormeaux himself, an old acquaintance of the Marquis, did not believe him dead. It had occurred to him to try to find among the noted clairvoyants of Paris at least one who could give some definite information on the subject. Naturally, I was glad to accede to his invitation and so, taking a cab, we began our quest. My guide visited the house of a famous clairvoyant whose name came first on his list, but she was not at home. He then ordered the coachman to drive us to No. 6, Chaussée d' Antin, where Mme. Jeanne Mongruel lived. What we got from her can be read at length in the article entitled "A French Seeress," in the *Theosophist* for December, 1896, but as the seance was one of the most important in the modern history of clairvoyance, and as this book will have a multitude of readers who may never see our magazine, I think it is important to take it over into this narrative so as to make sure of its preservation in convenient form for reference. For the benefit

of the general public, then, I will say that Mme. Mongruel had been known in Paris half a century for her predictions that Prince Louis Bonaparte, then an exile in London, would one day return, gain the supreme power and be crowned Emperor of the French. Many other accurate prophecies were recorded to her credit, and so M. Desormeaux's hope that she might be able to tell him something about Mores was not very unreasonable. Instead of telling the story in my own language, the better plan will be to quote a verbatim translation of the article of its editorial representative which appeared in the *Gaulois* of June 23, 1896, to which the reader is referred. It says:

"Mme. Mongruel lives at No. 6, Chaussée d'Antin on the fourth floor. Last evening, at 9 o'clock, Colonel Olcott and I rang at the door of the apartment. A little maid with a lively expression of countenance opened and showed us into a drawing-room where her mistress received us. [A personal description of myself then follows. O.] I have with me a certain article which had belonged to the Marquis de Mores,* but I wish it clearly understood in this connection, that *the name of the Marquis was never pronounced, either by Colonel Olcott or myself* throughout the sitting. Mme. Mongruel had the idea that we came to consult her about the case of Mlle. Couëdon.† I left her under this illusion, whilst seeming to mildly deny it.

'In an arm-chair Mme. Mongruel seats herself; facing her, is Colonel Olcott. The usual mesmeric passes are made and the subject falls asleep.‡

'I place the article that had belonged to the Marquis in her hand and Mme. Mongruel at once begins speaking and gives me the moving consultation which I transcribe accurately from my notes:

'How strange this is! About him I see very well, very distinctly, three beings. What are their names? . . . Ah! how queer: Alen Senemenek. . . Very curious, this, but they are not living; they belong to the other world: they are very far away and yet at the same time are about you. With their cups in their hands, they drink together. Yet it is very puzzling. What in the world does it mean? These three men show me in the far distance a man stretched out, wounded, dead!

'By whom wounded?' was asked. 'Strange,' she muttered, 'these are not Frenchmen, they are blacks, men of color. Ah! There is one man there, not a Frenchman, he speaks English; who is this man? He has had a terrific wound between his eyes; another in the chest, He has a wound made by a cutting weapon; not a poniard, but a sort of lance (*sagaie*), a curious arm, very slim and sharp.

'Where are you?' was asked. 'In the desert. How very hot it is! But there is one man who seems to me to be of the body-guard; it is as

* A silken waist-belt. Having been worn by the Marquis it would be saturated with his aura and, therefore, put her on his track, mesmerically speaking.—O.

† The young so-called prophetess who claims to be under the inspiration of the Angel Gabriel (1) and has made such direful predictions of the calamities that are to befall France that thousands have been excited and to some extent terrorised by them.—O.

‡ I made no passes but simply took her left hand, pressed my right thumb against her left, closed my eyes, and fixed my mind upon her with "mesmeric intent," i.e., the will that she should sleep.—O.

though he were selected to bring about the final catastrophe, but he is not the only one to strike. Another began it; there is a frightful conspiracy, and this is an ambushade.

'But he (the leader of the expedition) is a brave, valiant, audacious fellow, of an honest nature, but with a strange sort of brain. He is led, urged on in a most singular way. A strange influence seems to drag him on; he acts as if under the influence of a superior will which is not of our plane. It has forced him forward and yet not protected him. Around him lying are black men, and I see one person give the fatal signal; he is white, tall and young.

'Why is he (the Marquis being meant) killed?'

'Why is he killed? . . . It is very strange: his boldness ought to have made them all fall back. He was doomed to die. There was a conspiracy. These three beings (above mentioned) are black chiefs. I see the party entering into a gorge, between two small hills; a man is in there in ambush. The fatal blow was given from there, . . . I see five, six, seven wounds (on the body of the Marquis, she means). Beside him are men lying prostrate, blacks whom he has killed; they were in front, but there are also some who fell with him; I see five, five whites. There is a hole like an oven, that is the place where he seems to be kept (the Marquis). The face has turned black, but the body has kept its colour; the wounds seem red: it is something frightful to look at. He fell forward with his face to the ground, it was the blow in the chest that caused it. Besides this, there are several other wounds;

'What a handsome forehead! With his brave air, rash, like one inspired, he moves forward with the self-possession of a conqueror; he believes that he will attain his object; he is as though sustained by a star; he has faith in himself, he marches forward without fear. Even when struck, he does not believe that he will die.

'What a fine nature! uncommon, daring, admirably organized. What a brave heart! and what a noble mission! But the surprise was well organized. It occurred when passing out of the gorge. At first there was a fair fight; but when they passed out of the narrow passage, he fell into the ambush.

'What is his name? asked Col. Olcott. The clairvoyant murmured Mor. Mor. Mor. Ah! it is queer, said she, but it is *his* mouth which speaks.

'At this moment, could it have been an illusion? I hear the voice of Mores and turn pale. What is the matter? asked the Colonel of me. Nothing, said I. Mme. Mongruel continued.

'Mor, Mor.

'I hear this sonorous vibration, said she, I cannot fix it. It is a being stooping over him who cries out. I thought it was his own voice but it is not. I see him stagger. . . .

'O! two black men are about him, they are hacking him but he is already dead. It is a traitor.

'What is his name?

I do not dare to tell, I am afraid.

'Fear nothing, we will protect you,' said the Colonel.

'Yes it was a seeming friend; he travelled with him; only I do not

see this man as now living ; he was also killed, but it was he who pronounced the name. It is shocking ! He was beside him, he gave the signal by a gunshot in the air and the other struck at the moment when he came out of the pass. That blow was given by a powerful hand.

'What a horrible combat ! What atrocious butchery ! Oh ! (shuddering), it is frightful. Where he is now is not a tomb nor a mausoleum. But they have shoved him into some place shaped like a furnace. The earth is of the colour of pottery, reddish and very hard ; the body is still intact.

'What is there in his hand ?

'The hand is large. The middle finger very long, the mount of Venus prominent, the line of life broken off very young, before the fortieth year.*

'It is hard for me to see it. One hand is clenched, the other holds a weapon, the thumb is short and large at the end, the little finger is small and thin for a hand of that size. The ring-finger of the right hand is wounded ; cut by a steel blade. I do not see the thumb. At the place where he was wounded in the chest I see a lady's portrait, pierced by the blow of the lance ; it is still on the corpse. It has not been taken away . . . ; she is (now) about 30 years of age.†

'But the other cries : Mores !

'There is in his mouth a tone as if this cry were uttered with ferocious joy, as if to say bravo ! Mores has fallen. It is a cry of dreadful hatred . . .

'He who killed him was not a native of that country, he was of the crowd of people who assassinated him . . . The man who was at his side had a hatred which does not seem to have been personal ; the conspiracy was not on his private account‡ . . . The first shot was fired (in the air) as a signal and then the weapon was hurled from the ambushade. He who wished to assassinate was the second to fall. There are some who get away, I would like to find them but I can do no more, I am tired. I see one in particular with very brown hair, whitish skin, of the Italian or Spanish type, his great suppleness of body enables him to escape.

'He (the Marquis) was struck by two enemies, one very tall, I mean one who has a high aim, the other very contemptible, a wretch, pursuing a personal vengeance.

'Ah ! it is frightful—horrible. Wake me, I beseech you ! I can do no more.

'Col. Olcott makes the transverse passes, awakens Madame Mongruel,

* He died in his thirty-ninth year.—O.

† At a second consultation which I had with the clairvoyant some weeks later, when passing through Paris on my way home, I asked Mme. Mongruel, to tell me something more about this lady of the portrait. She told me, when in the clairvoyant state, that it was not his wife but a young person who at the time when it was taken would be perhaps sixteen or eighteen years of age, one for whom he had a pure affection as for an ideal. She was beautiful, pure and of very fair complexion, and dressed in white. The portrait was contained in a box of oxydized metal, apparently silver, and closed hermetically, as if it were not meant to be opened but to be carried as a sort of talisman. I record this fact because, up to the present time, there has been no verification of her statement that the unfortunate nobleman wore such a portrait. Should it be proved later on to be true, it will redound to the credit of our clairvoyant.—O.

‡ Meaning, as she explained, that the massacre had a political motive.—O.

who is then stupefied to learn that we have been questioning her about the Marquis de Mores, What credence should be given in this case I should be very loth to say. When the details of the assassination of the Marquis de Mores become known, it will be easy to compare them with this consultation. It will then be time to pronounce the verdict."

The time of corroboration came soon enough. On the tenth day after this account appeared in the *Gaulois*, the *Figaro* printed a long telegram from its correspondent at Tunis announcing the arrival of a caravan at Douz, which had been sent out to search for the lost explorer, bringing the corpses of the Marquis de Mores and his interpreter, Abd-el-Hack. From this account I take the following particulars corroborative of the clairvoyant revelations of Mme. Mongruel at the seance of the 22nd June: 1. the Marquis was not living but dead when we consulted her; 2. eight Tunisian servants of the Marquis were killed with him in the massacre at El Ouatia; 3. the bodies were covered with numerous wounds, especially that of the Marquis, whose chest was literally riddled with lance wounds; 4. the natives who lifted him from the sand said that "The white man was a brave who had embraced death face to face;" 5. the bodies were in a state of remarkable preservation; 6. add to this that she gave us his name without either of us having pronounced it; and 7. that the heat in the desert at the time was intense.

H. S. OLCOTT.

"VEGETARIANISM AND OCCULTISM."

[Concluded from p. 212].

HITHERTO we have been speaking of what we have called the physical and selfish considerations which should make a man give up the eating of this dead flesh, and turn him, even though only for his own sake, to the purer diet. Let us now think for a few moments of the moral and unselfish considerations connected with his duty towards others. The first of these—and this does seem to me a most terrible thing—is the awful sin of unnecessarily murdering these animals. You who live here in Chicago should know well how this ghastly ceaseless slaughter goes on in your midst; how you feed the greater part of the world by wholesale butchery, and how the enormous amount of money made in this abominable business is stained with blood, every coin of it. I have shown you quite clearly upon irreproachable testimony that all this is utterly unnecessary. The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loath-

some aliment. Remember that it is not only those who do the obscene work, but those who by feeding upon this dead flesh encourage them and make their crime remunerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and suffering by which it has been obtained. It is a universally recognized axiom in law that, *Qui facit per alium facit per se*—Whatsoever a man does through another, he does himself. A man will often say, "But it would make no difference to all this horror if I alone ceased to eat meat." That is untrue and disingenuous. First of all, it would make a difference, for although you may consume only a pound or two each day, that certainly would in time amount to the weight of an animal. Then, secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of the crime, you are undoubtedly helping to make it remunerative, and so you directly share in the guilt. No honest man can fail to see that this is so. But when men's lower lusts are concerned they are usually dishonest in their view, and decline to face the plain facts. There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

Another great point to be remembered is that there is the most dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these loathsome crimes will tell you that an endeavour is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in very many cases these intentions are not carried out, and the most appalling suffering ensues.

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe and slaughter the animal before you could feed upon its flesh, you would realize the sickening nature of the task and would very soon refuse to perform it. Would the delicate ladies who devour sanguinary beef steaks like to see their sons working as slaughter men? If not then they have no right to put this task upon some other woman's son. We have no right to impose upon a fellow citizen work which we ourselves should decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating this horrible food we are making a demand that some one shall brutalize himself, that some one shall degrade himself below the level of humanity. You know that a class of men has been created by the demand for this food—a class of men which has an exceedingly bad reputation. Naturally those who are brutalized by such unclean work as this prove themselves brutal in other relations as well. They are savage in their disposition and blood-thirsty in

their quarrels ; and I have heard it stated that in many a murder case evidence has been found that the criminal employed the peculiar twist of the knife which is characteristic of the slaughterman. You must surely recognize that here is an unspeakably horrible work and that if you take any part in this terrible business—even that of helping to support it—you are putting another man in the position of doing (not in the least for your need, but merely for the gratification of your lusts and passions) work that you would under no circumstances consent to do for yourself.

Then we should surely remember that we are all of us hoping for the time of universal peace and kindness—a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming?—that this horrible nightmare of wholesale slaughter will be removed from them? The really civilized nations of the world know far better than this ; it is only that we of the West are as yet a young race, and still have many of the crudities of youth ; otherwise we could not bear these things amongst us even for a day. Beyond all question the future is with the vegetarian. It seems quite certain that in the future—and I hope that it may be in the near future—we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvellous machinery, in spite of the enormous fortunes which have been made in it, I am certain that our descendants will look back upon this age as one of only very partial civilization ; and in fact but very little removed from savagery. And one of the arguments by which they will prove this will assuredly be that we allowed among us this wholesale unnecessary slaughter of innocent animals—that we actually profited by it and made money out of it, and that we absolutely created a class of beings who did this dirty work for us, and that we were not ashamed to profit by the result of their degradation. All of these are considerations referring only to the physical plane.

Now let me tell you something of the occult side of all this. Up to the present I have made to you many statements—strong and definite, I hope—but every one of them statements which you can prove for yourself. You can read the testimony of well-known doctors and scientific men ; you may test for yourselves the economic side of the question ; you may go and see, if you will, how all these different types of men contrive to live so well upon vegetarian diet. All that I have said hitherto is thus then within your reach. But now I am abandoning the field of ordinary straightforward reasoning, and taking you up to the level where you have, naturally, to take the word of those who have explored these higher realms. Let us then turn now to the hidden side of all this—the occult.

Under this heading also we shall have two sets of reasons—those which refer to ourselves and our own development, and those which refer to the great scheme of evolution and our duty towards it ; so that once more we may classify them as selfish and unselfish, although at a much higher level than before. I have, I hope, clearly shown in the earlier part of this lecture that there is simply no room for argument in regard to this question of vegetarianism ; the whole of the evidence and of the considerations are simply on one side, and there is absolutely nothing to be said in opposition to them ; this is even more strikingly the case when we come to consider the occult part of our argument. There have been some students hovering round the fringes of occultism who were not yet prepared to follow its dictates to the uttermost, and therefore have not endeavoured to follow those dictates when they interfered with their personal habits and desires. Some such have tried to maintain that the question of food could make very little difference from the occult standpoint ; but the unanimous verdict of all the great schools of occultism, both ancient and modern, has spoken quite definitely on this point, and has asserted that for all true progress absolute purity is necessary, even on the physical plane and in matters of diet as well as in far higher matters. In previous lectures I have already fully explained the existence of the different planes of Nature and of the vast unseen world all about us ; and I have also had occasion to refer often to the fact that man has within himself matter belonging to all these higher planes, so that he is furnished with a vehicle corresponding to each of them, through which he can receive impressions and by means of which he can act. Can these higher bodies of man be in any way affected by the food which enters into the physical body with which they are so closely connected ? Most assuredly they can, and for this reason, the physical matter in men is in exceedingly close touch with the astral and mental matter—so much so that each is to a very great extent a counterpart of the other. There are many types and degrees of density, taking astral matter, for example, so that it is easily possible for one man to have an astral body built of exceedingly coarse and gross particles, while another may have one which is very much more delicate and refined. As the astral body is the vehicle of the emotions, passions, and sensations, it follows that the man whose astral body is of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion ; whereas the man who has a finer astral body will find that its particles most readily vibrate in response to higher and more refined emotions and aspirations. The man therefore who builds gross and undesirable matter into his physical body is thereby drawing into his astral body matter of a coarse and unpleasant type as its counterpart. We all know that on the physical plane the effect of over-indulgence in dead flesh is to produce a coarse, gross appearance in the man,

That does not mean that it is only the physical body which is in an unlovely condition; it means also that those parts of the man which are invisible to our ordinary sight, the astral and the mental bodies are not in good condition either. Thus a man who is building himself a gross and impure physical body is building for himself at the same time a coarse and unclean astral and mental body as well. That is visible at once to the eye of the developed clairvoyant. The man who learns to see these higher vehicles sees at once the effects on the higher bodies produced by impurity in the lower; he sees at once the difference between the man who down here feeds his physical vehicle with pure food and the man who puts into it this loathsome decaying flesh. Let us see how this difference will affect the man's evolution.

● It is very clear that a man's duty with regard to himself is to develop all his different vehicles as far as possible in order to make them perfect instruments for the use of the soul. There is a still higher stage in which that soul itself is being trained to be a fit instrument in the hands of the Logos, a perfect channel for the divine grace; but the first step towards this high aim is that the soul itself shall learn thoroughly to control these lower vehicles, so that there shall be in them no thought or feeling except those which the soul allows. All his vehicles therefore should be in the highest possible condition of efficiency; all should be pure and clean and free from taint; and it is obvious that this can never be so long as he absorbs into the physical vehicle such undesirable constituents. Even the physical body and its sense perceptions can never be at their best unless the food is pure. Any one who adopts vegetarian diet will speedily begin to notice that his sense of taste and of smell is far keener than it was when he fed upon flesh and that he is now able to discern a delicate difference of flavour in foods which before he had thought of as tasteless, such as rice and wheat. The same thing is true to a much greater extent with regard to the higher bodies. Their senses also cannot be clear if impure or coarse matter is drawn into them; anything of this nature clogs and dulls them, so that it becomes far more difficult for the soul to use them. This is a fact which has always been recognized by students of occultism; you will find that all those who in ancient days entered upon the Mysteries were always men of the utmost purity, and of course always vegetarian. Carnivorous diet is absolutely fatal to any thing like real development, and those who adopt it are throwing very serious and utterly unnecessary difficulties in their own way. Of course I am well aware that there are other considerations more important than anything upon the physical plane, and that the purity of the heart and of the soul is more important to a man than that of the body. Yet there is surely no reason why we should not have both; and indeed the one absolutely suggests the other and the higher should include the

lower. There are quite enough difficulties in the way of self-control and self-development; it is surely worse than foolish to go out of our way to add another and a very considerable one to the list. Although it is quite true that a pure heart will do more for us than a pure body, yet the latter can certainly do a great deal; and we are none of us so far advanced along the road towards spirituality that we can afford to neglect the very great advantage which it gives us. Anything that makes our path harder than it need be is emphatically something to be avoided. In all cases this flesh food undoubtedly makes the physical body a worse instrument, and puts difficulties in the way of the soul by intensifying all the undesirable elements and passions belonging to these lower planes.

Nor is this effect during his physical life the only one of which we have to think. If through introducing loathsome impurities into the physical body, the man builds himself a coarse and impure astral body, we have to remember that it is in this degraded vehicle that he will have to spend the first part of his life after death. Because of the gross matter which he has built into it all sorts of undesirable entities will be drawn into association with him, and will make his vehicles their home, and find a ready response within him to their lower passions. It is not only that his animal passions are more readily stirred here on earth, but also that he will suffer acutely from the working out of these desires after death. So that here again, looked at even from the selfish point of view, you will see how entirely occult considerations confirm the straightforward common sense of the arguments on the physical plane. The higher sight when brought to bear upon this problem, shows us still more vividly how utterly undesirable is the devouring of flesh, since it intensifies within us very much of that from which we most need to be free, and therefore that habit from the point of view of progress is simply a thing to be cast out at once and for ever.

Then there is the other and far more important unselfish side of the question, that of the man's duty towards Nature. Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realizes the wickedness of destroying life, for he knows that just as he is down here in this physical body in order that he may learn the lessons of this plane, so is the animal occupying his body for the same reason, that out of it he may gain experience at his very much lower stage. He knows that the life behind the animal is the Divine Life, that all life in the world is Divine; the animals therefore are truly our brothers even though they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted tastes—we have no right to cause them untold agony and suffering merely to satisfy our degraded and detestable lusts. We have brought things

to such a pass with our miscalled sport and our wholesale slaughterings, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures? Is that your idea of the golden age of world-wide kindness that is to come,—a condition when every living thing flees from the face of man because of his murderous instincts? There is an influence flowing back upon us from all this—an effect which you can hardly realize unless you are able to see how it looks when regarded with the sight of the higher plane. Every one of these creatures which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this; it has horror, pain, and indignation, and an intense but unexpressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it. Twice lately I have heard from psychic people that they felt the awful aura or surroundings of this city even many miles away from it. Mrs. Besant herself told me the very same thing long ago in England—how, long before she came in sight of Chicago she felt the horror of it and the deadly pall of depression descending upon her, and asked; “Where are we, and what is the reason that there should be this terrible feeling in the air?” To sense the effect as clearly as this is of course beyond the reach of the person who is not developed; but though you may not be directly conscious of it and recognize it, as Mrs. Besant did, you may be very sure that you are suffering from it unconsciously, and that that terrible vibration of horror and fear and injustice is acting upon every one of you, even though you do not know it. The feeling of nervousness and the feeling of profound depression which are so very common here are both very largely due to that awful influence which spreads over the city like a plague cloud. I do not know how many thousands of creatures are killed here every day but the number is very large. Now remember that every one of these creatures is a definite entity—not a permanent reincarnating individuality like your self or mine, but still an entity which has its life upon the astral plane, and persists there for a considerable time. Remember that every one of these remains to pour out his feeling of indignation and horror at all the injustice and torment which has been inflicted upon him. Realize for yourself the terrible atmosphere which exists about these slaughter-houses; remember that a clairvoyant can see the vast hosts of animal souls, that he knows how strong are the feelings of horror and resentment and how these recoil at all points upon the human race. They react most of all upon those who are least able to resist them—upon your children who are more delicate and sensitive than the hardened adult. It is a terrible place in which to bring up your children—a place where the whole atmosphere both physical and psychic is charged with fumes of blood and with all that that means. I read an article only the other day in which it was explained that the nauseating stench which rises from these Chicago slaughter-houses, and settles like a

fatal miasma over the city, is by no means the most deadly influence that comes up from that Christian hell for animals, though it is the breath of certain death to many a mother's darling. The slaughter-houses make not only a pest-hole for the bodies of children, but for their souls as well. Not only are the children employed in the most revolting and cruel work, but the whole trend of their thoughts is directed towards killing. Occasionally one is found too sensitive to endure the sights and sounds of that ceaseless awful battle between man's cruel lust and the inalienable right of every creature to its own life. I read how one boy, for whom a minister had secured a place in this slaughter-house, returned home day after day pale and sick and unable to eat or sleep, and finally came to that minister of the gospel of the compassionate Christ and told him that he was willing to starve if necessary, but that he could not wade in blood another day. The horrors of the slaughter had so affected him that he could no longer sleep. And yet this is what many a boy is doing and seeing from day to day until he becomes hardened to the taking of life. And then some day instead of cutting the throat of a lamb or a pig he kills a man, and straightway we turn our lust for slaughter upon him in turn, and think that we have done justice. I read that a young woman who does much philanthropic work in the neighbourhood of these pest-houses declares that what most impresses her about the children is that they seem to have no games except games of killing; that they have no conception of any relation to animals except the relation of the slaughterer to the victim. This is the education which so-called Christians are giving to the children of the slaughter-houses—a daily education in murder—and then they express surprise at the number and brutality of the murders in that district. And yet your Christian public goes on serenely saying its prayers and singing its psalms and listening to its sermons, as if no such outrages were being perpetrated against God's children in that sink-hole of pestilence and crime. Surely the habit of eating dead flesh has produced a moral apathy among us. Are you doing well, do you think, in raising your future citizens among surroundings of such utter brutality as this? Surely even on the physical plane this is a terribly serious matter, and from the occult point of view it is unfortunately more serious still; for the occultist sees the psychic result of all this, sees how those forces are acting upon the people, and how they intensify brutality and unscrupulousness. He sees what a centre of vice and of crime you have created and how gradually the infection is spreading until it affects the whole of civilized humanity.

It is being affected in many ways which most people do not in the least realize. There are constant feelings of causeless terror in the air. How many of your children are unnecessarily and inexplicably afraid—how they feel terror of they do not know what—terror of the dark, or when they are alone for a few moments, Strong

forces are playing about us for which you cannot account, and you do not realize that this all comes from the fact that the whole atmosphere is charged with the hostility of these murdered creatures. The whole creation is very closely interrelated, and you cannot do wholesale murder in this way upon your younger brothers without feeling the effect very terribly among your own innocent children. Surely a better time shall come, when we shall be free from this horrible blot upon our civilization, this awful reproach upon our compassion and our sympathy; then we shall find how presently there will be a vast improvement in these matters, and how by degrees we shall all rise to a higher level and be freed from all those instinctive terrors and hatreds. We might all be freed from it very soon if men and women would only think; for the average man is not after all a brute, but means to be kind if he only knew how. He does not think; he goes on from day to day, and does not realize that he is taking part all the time in an awful crime. But facts are facts, and there is no escape from them; every one who is partaking of this abomination, is helping to make this appalling thing a possibility, is undoubtedly sharing the responsibility for it. You know that this is so, and you can see what a terrible thing it is; but you will say, "What can we do to improve matters—we who are only tiny units in this mighty seething mass of humanity?" I tell you that it is only by units rising above the rest and becoming more civilized that we shall finally arrive at a higher civilization of the race as a whole. There is a Golden Age to come, not only for man but for the lower kingdoms, a time when humanity will realize its duty to its younger brothers—not to destroy them but to help them and to train them, so that we may receive from them, not terror and hatred, but love and devotion and friendship and reasonable co-operation. Then a time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

Let us at least make the experiment; let us free ourselves from complicity in those awful crimes, let us set ourselves to try each in our own small circle to bring nearer that glorious time of peace and love which is the dream and the earnest desire of every true-hearted and thinking man. At least we ought surely to be willing to do so small a thing as this to bring nearer that glorious future; we ought to make ourselves pure, our thought and our actions as well as our food, so that by example as well as by precept we may be doing all that in us lies to spread the gospel of love and of compassion, to put an end to the reign of brutality and terror and to bring nearer the dawn of the great kingdom of righteousness and love when the Will of our Father shall be done upon earth as it is in heaven.

C. W. LEADBEATER.

*EARLY CHRISTIANITY : ITS RELATION TO JEWISH AND
GRECIAN THOUGHT AND CULTURE.**

I HAVE undertaken to discourse briefly upon early Christianity and the development of Christian thought and culture during the first and second centuries of our era. I have arranged my subject upon historical lines which offer the easiest, and I hope most attractive and instructive form within which to mould it. This our own form of religious belief is known as one of the youngest and greatest of contemporary world-religions. Notwithstanding that it is in its early childhood when compared with hoary Eastern faiths, its origins are wrapped in myth and mystery to a larger extent perhaps than that of any other which commands the interest and controls the heart and affection of mankind.

Of the family life and personality of its great Founder we know almost nothing that can be taken as reliable historical reminiscences; for on a careful and critical examination of the very fragmentary documents purporting to give the story of His life, they crumble to pieces in our hand. Nowhere can we find a solid historical basis, myth and irreconcilable contradictions meet us everywhere. That He was of Jewish origin, that He lived and taught in Northern Palestine, in the villages, fields and on the hillsides of Galilee; and in the crowded cities which surrounded its celebrated inland sea; also, that He paid occasional visits to Jerusalem the ecclesiastical capital of this remarkable people; that He suffered a violent death, probably in the earlier years of His mortal career—one tradition says, at the age of 50 years—is all regarding Him that we can venture to conclude as having an historical basis of certitude of any value. Yet notwithstanding these drawbacks, if such they are, but this I question, there shines through the broken and faulty records the sweet, luminous and attractive image of a Divine man; of One who commands the consent of the intellect as well as the loving devotion of the heart and life.

Turning from the personality of the great Teacher thus so dimly outlined, to contemporary literature, we regret to find that there has not come down to our time a single scrap of reliable information regarding Him. Josephus, the best known Jewish historian of the age, knows nothing of Him or the incidents of his earthly career; neither do the contemporary Roman historians. (The well-known passage appearing in modern versions of Josephus, is an interpolation of later times).

* A paper read at a meeting of the Cairns Intellectual Culture Association (Queensland), by Mr. W. A. Mayers, on October 20th, 1904. Rev. A. E. Fox, Vice-President, in the chair.

The same may be said of all the early disciples and followers who knew Him in the flesh ; nothing has survived regarding them, except perhaps the martyrdom of a certain James—supposed to have been his brother—a remarkable Jewish ascetic, who perished at the hands of the religious zealots who obtained possession of Jerusalem just prior to its destruction by the Romans under Titus.

We have a strong individuality in St. Paul, an Hellenized Jewish Rabbi, who did not know Jesus while living in the earthly body, but was 'converted' to the new faith by a theophany of the Teacher ; which event apparently occurred at a period sometime after His martyrdom. But again, even of Paul, contemporary history knows nothing, and we have to admit that the result of recent criticism has greatly shaken the historical reliability of the various epistles which have come down to us under his name, as his productions.

What we do certainly know, is, that a great spiritual religious movement evolved from a small Jewish sect during the latter half of the first, and the commencement of the second centuries of our era. That it rapidly spread throughout the Roman world and as rapidly developed, or split into a variety of divergent sects ; from out of which diversity there was gradually evolved what was known as the universal or Catholic Church ; which eventually two or three centuries later divided into two parts, now known as the Roman and Greek communions. And again, from the Roman Church so recently as the early part of the 16th century another great Schism occurred, and there came into being our modern Protestant Christianity, which comprises the Lutheran, the Anglican, the Presbyterian and various other communities of Christians.

Before entering upon a brief resumé of early Christian thought and culture, and of the sources from whence they were derived, we will take a glance at the social and political conditions of the period. Judea, was a recently incorporated province of the Roman empire, which during the previous century had gradually absorbed the Grecian Kingdoms that were formed out of the conquests of Alexander the Great. The small Judean Kingdom had been for some centuries under the power of the Persian—and excepting the brief but brilliant period of the recent Maccabean dynasty—The Greco-Syrian and Greco-Egyptian Monarchies, whose respective central foci and capital cities were Antioch in Northern Syria and Alexandria, ruled by the Ptolemies. In the midst of the synthesis of nationalities then being rapidly absorbed into the Roman polity was this little Judean Kingdom, or province of Syria, of which administration it formed a part. But the fanatical portion which comprised its Jewish inhabitants obstinately refused incorporation and nationalisation as an integral part of the imperial empire of Rome.

Four great cities of the recently consolidated Roman empire especially demand our interest and attention in an endeavour to understand the early origins of Christianity, and its relation to the

thought and culture of the period of its incubation. These are Rome the imperial centre of the empire; Jerusalem the home of the Jewish faith and the focus of their nationality; Antioch, the rich and voluptuous capital of the eastern Grecian Kingdom, the city of Paul's chief labours, where originated the synonym Christian; and Alexandria, the great centre of Grecian culture, learning and philosophy. I would impress on you the fact that the varied contemporary intellectual life and thought which centred in these four great cities, made a profound and lasting impression upon the Christian religion in its early diverse developments.

I now invite you to the endeavour to carry back thought and imagination to the first and second centuries of our era. Possibly, probably, some of us played our part in some of the varied dramas and *Mêlées* of those stirring times. Let us transport ourselves into each of these eastern cities in turn. Just as to-day the life of our modern age is focussed in London, Paris, New York, Berlin, &c., so also, perhaps in even greater intensity, was the commercial, intellectual and spiritual life of those times centred in Rome, Alexandria, Antioch, Jerusalem.

We will take the last named first, Jerusalem, the ideal of many memories, 'city of the Great King,' 'city of peace,' 'Jerusalem the golden.' From it, from its religious life and thought, during the eight preceding centuries, was drawn the strongest, the most intense element of what in the fourth century became orthodox Christianity; I refer to the Old Testament, or Jewish sacred scriptures. Jerusalem was and had been for many centuries the centre of Jewish national hope, of their political and religious aspirations. At their great annual religious festival upwards of a million people drawn from all parts of the Roman world, crowded its streets and environs; and the altars of its newly erected and superb temple received holocausts of offerings, and ran with rivers of blood. Strangely diverse in character and even in their religious sympathies must have been the multitudes who there met to worship at the altar of the God of their fathers, in the city of David and Solomon, and of their more recent famous rulers of the Maccabean dynasty! There were the Sadducees, who represented the aristocracy and the Priesthood; the literary class known as scribes, who under their celebrated Rabbis have moulded Jewish thought down to modern times; and the Pharisees, who formed the bulk of the nation and possessed the flower of their religious and spiritual life. I may incidentally remark that we must be careful to discount the picture we get of the Pharisees in our Gospels, where their weak side is depicted in too strong colours. A study of their history reveals many qualities of a high order, which find expression in the Psalms, the Proverbs, the book of Job, and the wisdom literature within and related to the Old Testament scriptures; most of which, apparently from motives of national vanity, was antedated to the era of their earliest kings, though really of far later date.

This literature very well represents the religious life and spiritual development of the Pharisee portion of the Jewish peoples during the three or four centuries B.C.

In close relationship with the Pharisees were various communities of ascetics known to history as Essenes. It is now believed by many who have made research into their origin and history, that Jesus, and probably John the Baptist also, were Essenes; and received their religious and spiritual training in their retired communities or brotherhoods, which we situate in the southern parts of Palestine adjacent to the Dead Sea, then known as the "Wilderness of Judea."

We shall I think be correct in stating that it was in Jerusalem, after the departure of the great Teacher, that the first nucleus of the Christian Church was formed. Jesus himself founded no Church: His religion cannot be brought within the four corners of any ecclesiastical system. None of our existent organised Christian Churches have yet reached the height of His ideal: no blame is attached to any of them on this account; water cannot rise above its level; a new impetus is needed to carry them on to the higher planes of the Divine Consciousness.

The question may here be asked—it is an interesting one—"What was the attitude of Jesus toward the established religion of His nation?" Without presuming to venture on a definite reply, I would offer the following suggestions, from which we may each draw our own inference:

When by the virtue and power of the spiritually evolved Divine Principle within the sanctuary of the soul, one has reached the point of knowing the Heavenly Father—Him whom one adores in spirit and in truth—one no longer belongs to any sect, to any particular religion, or to any school known among men. One has the true Religion; all practices become of no account; one does not despise them, for they are the symbols of what has been or still is of utility; and therefore respectable; but one ceases to regard them as possessing intrinsic attributes. Circumcision, Baptism, the Passover, the Communion, Unleavened bread, Sacrifices; all these become secondary matters: one thinks no more about them. They are regarded indifferently as subjects upon which personal liberty may be exercised, and individual freedom of choice may decide. From the silence of Jesus, I believe the above fairly represents his position toward the elaborate ritualism of the Jerusalem Temple worship. The extreme simplicity of the synagogue service would be far nearer His spiritual taste.

The spiritual evolution of our race has not yet produced in sufficient numbers among us, the necessary qualities of heart and intellect to fully reflect the gracious and complete character of Jesus: that full, even, and complete character, the ideal of human perfection, is only seen by us as through a glass darkly, its dim outlines falling on the sensitive plates of our mystic imaginings.

The principal portion of the early Jerusalem Church is known in history as Ebionites, or Poor Men ; they do not appear to have severed themselves from Judaism. They were the first fruits of the public ministry in Galilee, a sect of simple people of narrow intellectual outlook ; unable to assimilate the more fully developed instructions in spiritual and mystical truth which—as frequently hinted in our Gospels—were given by Jesus in private to selected disciples, in accord with the course adopted by all pre-eminent religious teachers. Perhaps the small sectarians known as, “The Seventh-day Adventists.” “The Church of Christ,” “The Plymouth Brethren,” &c., are the legitimate successors in our time, of this earliest Judean Christian sect.

A learned author in a recent work gives the following description of their views :—“How then did the original Ebionites view the person and teaching of Jesus ? They regarded their leader as a wise man, a prophet, a Jonas, nay even a Solomon. Moreover he was a manifestation of the Messiah, the Anointed, who was to come, but he had not yet appeared as the Messiah ; that would only be at his second coming. In his birth as Jesus he was a prophet simply. The New Dispensation was but the continuation of the Old Law ; all was essentially Jewish. They therefore expected the coming of the Messiah as literally prophesied by their men of old. He was to come as King, and then all the nations would be subjected to the power of the Chosen People, and for a thousand years there would be peace and prosperity and plenty on earth.”*

We will now turn our attention to the origins of the *second* line of descent of modern Christianity, which had its focus in and its radiations from the great Syrian city of Antioch.

In Acts XIII., 1—3, we find the following succinct statement : “Now there were in Antioch, throughout the existing called-out assembly, prophets and teachers ; both Barnabas and Simeon whose name is Niger ; and Lucius the Cyrenean ; Manaen also, Herod the Tetrarch’s foster brother ; and Saul. And as they were publicly ministering to the Lord and fasting, the Holy Spirit said : separate forthwith, unto me, Barnabas and Saul, for the work unto which I myself have called them. Then, fasting and praying, and laying their hands on them, they sent them away.” In its results, this was the most momentous ordination of Missionaries in the annals of the Christian Church.

Ere we give a few brief notes regarding the Christian Teacher, St. Paul, let us turn aside and take a peep into the City of Antioch with its varied population and stirring life.

Antioch, the metropolis of the East, the third city of the Roman world, was the centre of the Christian movement in Northern Syria ; a city with a population of more than 500,000, and surrounded with populous suburbs. Temples, aqueducts, baths, basilicas—nothing was wanting at Antioch in what constituted a grand Syrian city of the

* See “Fragments of a Faith Forgotten,” by G. R. S. Mead.

period. The streets, flanked by colonnades, their cross-roads being decorated with statues, had more of symmetry and regularity than anywhere else. A *Corso*, ornamented with four rows of columns, forming two covered galleries, with a wide avenue in the midst, traversed the city from one side to the other, the length of which was more than three miles. But Antioch not only possessed immense edifices of public utility; it had also that which few of the Syrian cities possessed—the noblest specimens of Grecian art, beautiful statues, classical works of a delicacy of detail which the age was no longer capable of imitating. Antioch from its foundation had been wholly a Grecian city. The Grecian mythology was here adopted as it were in a second home. The city was full of the worship of Apollo and the nymphs; it was a sort of plagiarism, a counterfeit of the myths of the mother country. The ancient religions of the country, particularly that of Mount Cassius, contributed a little seriousness to it. But Syrian levity, Babylonian charlatanism, and the impostures of Asia, mingling at this border of the two worlds, had made Antioch the capital of all lies, and the sink of every description of infamy. Seleucus, its founder, had made naturalisation a legal obligation binding on every stranger establishing himself in the city; so that Antioch at the end of three and a half centuries of its existence, became one of the places of the world where race was most blended with race. The degradation of the people was awful. It was an inconceivable medley of mountebanks, quacks, buffoons, magicians, miracle-mongers, sorcerers, false priests; a city of races, games dances, processions, fêtes, revels, of unbridled luxury, of all the follies of the East, of the most unhealthy superstitions, and of the fanaticism of the orgy. The great *Corso* which traversed the city was like a theatre, where rolled day after day, the waves of a trifling, light headed, changeable, insurrection-loving populace. The city was very literary, but literary only in the literature of rhetoricians.

I am giving this realistic picture of a great cosmopolitan city of the first century, that our imagination may convey to us a glimpse of the degradingly low moral conditions obtaining in society existent at the period of the first propagation in the Grecian world, of the ethical and spiritual teachings of Jesus, and of the obstacles which confronted those whose life and thought had been regenerated and transformed thereby; and who realized in themselves the emptiness and vanity of the earthly life of sensuous pleasure, to an extent which we find it difficult to appreciate, to accept, or practise.

There is another aspect of the picture we must not pass entirely by. The beauty of works of art, and the infinite charm of Nature, prevented this moral degradation from sinking entirely into hideousness and vulgarity. The site of Antioch is one of the most picturesque in the world. The city occupied the space between the Orontes and the slopes of Mount Silpius, one of the spurs of Mount Cassius. Nothing could surpass the abundance and limpidness of its waters,

Antioch has within its walls mountains 700 feet in height, perpendicular rocks, torrents, precipices, deep ravines, cascades, inaccessible caves ; and in the midst of all these, delightful gardens. A thick wood of myrtles, of flowering box, of laurels, of evergreen plants, rocks carpeted with pinks, with hyacinths, gave to these wild heights the aspects of gardens suspended in the air. The variety of the flowers, the freshness of the turf, composed of an incredible number of delicate grasses, the beauty of the plane trees which border the Orontes, inspire the gaiety, the tinge of sweet odour with which the fine genius of Chrysostom, Libanius, and Julian was as it were intoxicated. At the distance of only eleven miles, the mouth of the Orontes put the city into communication with the sea, or rather with the vast world, in the bosom of which the Mediterranean has constituted for past ages a sort of neutral highway and federal bond.

It was there that for the first time a Christian Church was established ; it was there that St. Paul's Mission assumed a definite character. Antioch marks the *second* halting-place in the progress of Christianity. The Church of Antioch is the one whose history is most authentic and least encumbered with fables.

It was then on the shores of the Orontes that the religious fusion of races, dreamed of by Jesus, or to speak more fully, by six centuries of the prophets of Israel preceding Him, was first shadowed forth, to become in the ages of the future a sublime and glorious reality.

We have seen that the annual festival of the Passover was attended by multitudes of foreign Jews from Alexandria, Antioch, Rome, Syria, Asia Minor, Egypt, &c. It is important to remember that during several preceding centuries the Jews had spread themselves throughout all the countries which form the basin of the Mediterranean sea. Multitudes of them resided in all the chief cities of the Roman world, and beyond its boundaries ; and it was from their ranks the earliest converts were drawn who formed the nucleus of the new Nazarine sect. These were known as Hellenists, that is, Grecianised Jews, who had more or less imbibed the broader views and higher culture of the Greek world.

[To be concluded.]

W. A. MAYERS.

*PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF
HINDUISM AND MODERN SCIENCE.*

[Continued from p. 228].

AFTER the soul has been released from the trammels of the Sam-sara-world, it rises upward to the end of the world. Just as a gourd encrusted with clay, when thrown into the water first sinks and then rises, after its clay has been washed away, even so the soul, with all its load of sin and actions being purged away by means of the *Nirgara*, rises up, or as it has been said that, just as the potter's wheel, whirled by his hands, keeps moving even when his hands have been withdrawn, until the impulse is spent, even so the soul, though delivered of the works and the contemplation of *Moksha*, keeps rising on even after they have been spent. *Moksha* is an utter freedom of the soul from the influences of all past actions or the probabilities of future ones. All the causes that bind or tend to bind become extinct for the liberated soul and there is no bodily individuality in it. This freedom is not a provisional one but absolute and permanent, once free, ever free, is the motto of Jainism on the point.

Though the world is eternal and the two cycles of evolution and involution are moving for ever and ever, yet the soul that is once free from their effects, never comes within their clutches, as has been remarked.

"However often they go away, the planets return, the sun, moon, and the rest. But never to this day have returned any who have gone to *Alokakasa*."

This aspect of the soul is co-incidental with that of the Sankhya Philosophy and the Vedânta. There is no return after deliverance has been worked out by the intense exertion of the soul and body. But to this philosophical aspect of *Moksha* there is linked a mythological one as in all religions, and it holds that a liberated soul goes up into the highest heaven and abides there in intense felicity and bliss, enjoying an unhindered knowledge of all things, and perfectly free from all sufferings. This may be said to be a popular phase of *Nirvâna*, which in its rigid philosophical sense is the utter elimination of all worldly bondages, and an unceasing bliss itself.

Next the question arises whether *Moksha* is attained after the mortal coil has been shuffled off or can be obtained even with it. The answer is just as in the Hindu religion, that it can be attained with the body as well as without it. Those who attain it while with the body are called *Jivanmukti*—they live, move and talk like other men

but they are free from the effects of their acts. They have by an over-abundance of knowledge, extinguished all acts, and notwithstanding their living in the world, they are not tainted by it. Next the question arises whether *Moksha* is open to all, or there is any distinction of sex as to its attainment. Here the answer is both yes and no. The *Digambara* division of the Jains hold that it is men alone who can obtain Nirvâna and that no women can be admitted to this high position, but the *Sivtambara*, like the Hindu Philosophers, make no such distinction and proclaim with exaltation that the doors to this Supreme Felicity—the *summum bonum* of the man—are open to all, men and women alike.

THEOLOGY.

From eschatology we proceed to their theology which consists in the worship of the 24 Jainas or Arhats. These are originally holy men who by means of long continued austerities and right conduct exalted themselves to the position of divine perfection. They have conquered all worldly desires and realised the truth of things as they are. They declare the true knowledge of the predicaments and possess divine attributes such as omniscience, perfection, righteousness, &c., and are consequently called by several names such as Arhats—the Venerable, Thirthakars—the saints who have passed this world, *sarvagya*—the omniscient, Bhagavat—holy ones. The number of such holy saints is not strictly limited to 24. An endless succession of them have appeared. Of these, 24 appeared in the past *Utsarpani* period, 24 of them have appeared in the present *Aṇasarpani* period, and 24 will appear in the future. A detailed information regarding them can be had in *Abdhanchintāmani*—by Hemchandra. The sizes and lives of these saints from the *Rishab Dev* downwards are in a descending order and the last *Thirthakar Mahavir* was only of the size of a man and lived only 40 years. The two Arhats mostly revered and worshipped are *Parasnath* and *Mahavir* whose images can be seen in temples, sitting in calm contemplative mood. In addition to the twenty-four Jainas—the highest personifications of virtue, holiness and purity in every cycle, there are other divine personages of inferior ranks, such as twelve *Chakravartis*, the Universal Emperors, nine *Baldebas*, nine *Basdebas*, nine *Pretibasdebas*, and so the full list of all these divine personages in every cycle is sixty-three. It may not be out of place to remark here that the Buddhists also believe in a similar doctrine of the succession and re-succession of Buddhas, and Hindus in that of their Avataras, twenty-four of whom appear in every duration of the creation.

Now viewing the matter in its true philosophical aspect—independently of all mythological and popular colouring, we find that both the Hindus and the Jains attach great importance to the latent powers and potentialities of the soul. They both say that infinite, inexhaustible, unfathomable treasures of knowledge and divi-

nity lie buried in us, and if we set about in real earnest to remove the obstructions that keep these from our view, we can be the owner of them. It is the outward coverings which stint and circumscribe the full expression of the greatness of our souls. Those who have succeeded by a continued and life-long exertion to do away with their fetters, stand revealed before us in the glory of their divine refulgence as Arhats or Buddhas or Avataras. All power lies within, not without. Vain and useless is the search for light without. There remains nothing unknown—nothing unseen—nothing separated, as soon as we have slowly but surely, through the exertions of countless lives, climbed up the ladder of divinity until we appear at the topmost rung shining forth in the scintillating refulgence of the divinity which was ours by our very birthright. Whether you believe in the Arhats, or Buddhas, or Avataras, it is all the same, making all allowances for the discrepancies due to the details, not to the fundamental principles, if you all tacitly recognise the greatness of the soul. All these three religions tend to develop and unfold the treasures of infinite knowledge that lie interred in us, no matter whether or not they believe in the personal Creator and Preserver of the world. It must be borne in mind that the Arhats have no monopoly of the attributes of a personal God, that they are not *the creators* of the world and are not the *only ones* of their kind; but every one who has the necessary courage and determination to tread the razor-edge path of austerities, holiness and purity, can sooner or later attain to their position. Here we are face to face with the point which has made a sharp and distinct division between Hinduism and Jainism. To the Hindu, the idea of a religion without a God is revolting and highly detestable, while to a Jain, the idea of such a being is full of equal abomination. The Jains have been called Atheist-Nastikas simply on this ground, accompanied by other minor considerations, but we have to see whether such an opprobrious appellation is at all applicable to them from the Philosophical standpoint of Hinduism.

The dissensions and differences that we find disturbing the harmony of religion are mostly based on mutual misrepresentation and misconception, and these two elements dispelled, they would have been extremely minimised, if not wholly eradicated. The question of controversy between the Hindus and the Jains on the subject of the existence of God, is capable, indeed, of a better treatment and exposition than what has been hitherto done, and it will no doubt astonish the many, deluded in their misapprehension of the real nature of both Hinduism and Jainism, that this greatest of all the controversies fully admits of an amicable settlement and reconciliation.

It must be kept in mind at the outside that Hinduism has strictly two sides, philosophic and popular, and this distinction has been applied to all its fundamental doctrines. By its philosophical

side, it satisfies the philosopher of all shades of opinion, and by its popular one, all those who wish, in worship, to do rather than to think and be entangled in the inextricable meshes of its diversified metaphysics. Now, viewing the matter in this light, we find that the conception of God obtaining in Hinduism in accordance with its two aspects, is two-fold—1st the *Saguna*, 2nd the *Nirguna*. The *Saguna* conception represents God as a Personal Supreme Being possessing all the attributes of omnipresence, omniscience, omnipotence, &c., &c., and is the Creator, Preserver and Sustainer of the Universe. This is the personal, objective God—either represented in Christianity, Mahomedanism or any other religion, and the attacks of all atheists or those misrepresented as atheistic, are directed against the personality of such a being. Because they say that they do not find sufficient reasons to believe in such an objective autocrat when they are able with the strength and help of the ever-increasing knowledge of physical rather than empirical sciences to explain the causes of the creation, or phenomena primarily assigned to God. The Natural Law, the inherent capacities of things to involve and evolve from eternity, can sufficiently answer for what has been considered as the work of God. The Jains extended their vision and after many a groping in the dark, found out that they could not possibly accept such a personal God, and placed all importance they could conceive of in the latent capacities and powers of the soul. Well, here a fatal mistake has crept in simply by a little oversight. The words *personal and objective* have been omitted when refuting the idea of God, and it has been made to appear that the entire idea of Godhead has thus been discarded. But before I speak more on the point, I should represent that the other aspect already alluded to—the *Nirguna* aspect of God, literally meaning “without qualities”—does not represent God as an objective and personal entity, the possessor of qualities set forth before, and the creator of the world, but a highly abstract subjective entity stripped of all time and space and causably the quint-essence of existence, intelligence and bliss, penetrating and interpenetrating the whole universe, the essence of all laws that obtain—the innermost basis of all intelligence, righteousness, existence, that display themselves in the creation, symbolised in each being as its soul which is as it were the door through which every one has been qualified to realise its essence, and make progress towards the fuller and fuller expression of that one underlying universal Divinity. The more evolved a soul becomes, the greater is the expression of that one universal Divinity. In this aspect God is not the creator of the world as the architect is the creator of a house, but it is the very existence, the very substratum, the very essence of law and intelligence, in virtue of which the creation is possible. Withdraw all the forces, the laws governing them, the principle of existence, where is your creation. Such a fundamental existence cannot be positively defined except that it is

the substratum in which we live, move and have our very being. Well might Herbert Spencer define this infinite, eternal energy, as underlying all phenomena and of whose existence we feel certain though we cannot know or define it. Taking this philosophical view into consideration, we find that the act of creation, and other similar things, is assigned to a personal God, and that refuting such a God, is only attacking the popular view of the godhead independently of the real philosophical one. The Jains believe in soul and its immense capacities and probabilities which have been manifested from time to time in their Divine Teachers, Arhats, though they do not believe in a God who is the creator and sustainer of the world. By doing so, they openly reject the *Saguna* aspect of God and tacitly recognise the *Nirguna* aspect of it. All the Arhats are nothing but the unfoldments of the latent powers of soul and what are the latent powers of soul if not the emanations of that one underlying entity; in other words, these Arhats are only the expression of one portion of that essence and so of all others—with the difference that their obstructions to knowledge have been done away with, while in the case of ordinary men they still exist, walling in the light that shines within.

In order to have a belief in God one has not to look for the idea (of God) outside himself in the heavens above or in any region of bliss ever so remote, but must retire into himself and by a concentrated and highly focussed meditation where all distinction between the subject and the object is gone, feel that he is the very essence he is groping for. God is woven and interwoven in our being so closely that we cannot think of it as separate from us. Atheism undertakes to refute the possibility of a personal and objective God to create the world, but can say nothing against the philosophical aspect of God given here. There can be no Atheism in respect of it unless one is too obstinate to accept the fact of his own being. Jainism certainly avows its denial of the former because that is only the popular view, but tacitly believes in the latter when giving becoming importance to the powers of the soul and believing in the ecstasies and raptures, resulting from a concentrated subject and objectless contemplation which is really one's realising himself in the true nature of God, unobscured by the darkness of solid ignorance that hems us in. Whether the Jains in believing in such facts, like to connect them with God or no, it is no matter, for the truth is the same irrespective of the particular name by which it is designated by others. In vulgar parlance it may be said that a rose is a rose whether you call it by that name or some other. But it may be borne in mind that the yearning for a personal Deity whom they could worship and realise in their own uncultured minds, is so great in men that it would, in spite of all opposition, burst out in some form or other. The hard and solid philosophical doctrines of the Jains could not satisfy the people until they were backed up by a belief in the incarnations of

Thirthakars or Arhats—the worship and veneration to whom fill the whole horizon of the mind of the average Jain because he cannot understand the philosophy with its transcendental problems, but must have a concrete image to realise its truth and direct his worship to. Buddhism, though ever so alienated from idolatry, practically degenerated into the worship of the idols of Buddha, where the people could find in one place the aggregation of the wisdom and virtues expressed in a concrete form. Hinduism, so philosophical and abstruse, could not satisfy the masses until it had created a personal and popular view of God—expressing Himself in ever so diversified and varied manifestation for the edification of the world. Christianity, though philosophically pointing to one God, has degenerated in the hands of the masses as the religion of the worship of Christ and his mother. So one must know that the intense longing in the human heart after a concrete representation of its ideals is as ineradicable as it is irresistible. It has always appeared to me strange that men have dared to call Jains atheistic, in spite of the innumerable temples where they go worshipping perhaps with a greater fervour and enthusiasm than an average Hindu in his own temple, all the night and day, the idols of their Saints, who possess almost the same attributes as a personal God with one or two reservations—in spite of their *Yatis*, ascetics, undergoing most rigid and trying ordeals of self-mortification in the attempt to ennoble and elevate their souls, in the irrepressible desire to realise themselves in their true nature; in other words to attain to the extremely ecstatic beatitude called Nirvâna or liberation. If this is atheism, if this is that cold belief in the non-existence of God and his manifestation, I have nothing to fear; but unfortunately the history of atheism in Europe or the world throughout is not the history of Jainism or in the least resembling it, and it is therefore no wonder that Jainism cannot have its honor sullied by this ignoble appellation. Can you point out an atheist outside India, raising a temple and worshipping in such intensity of enthusiasm; an atheist passing his life in self-mortification at gaining what from his point of view is nothing? Certainly you cannot point out such an atheist. It is quite possible that you may quote many examples where people have not yet risen to the conception of one God, and are raising temples and lifting up prayers to others Gods or Goddesses whom they have confounded with the Creator or Preserver of the world. In Greece, in Egypt and Assyria, all this has taken place in time past, but that cannot be called atheism, it may be Polytheism, Fetichism or any thing but atheism, which lays its axe as it were, at the very root of the belief of all supernatural being and never believes what it cannot measure in the cold scales of its perceptual knowledge. Atheism itself is of three kinds: dogmatic, sceptical and critical. The first, dogmatically asserting that there is no God, and permitting you to have no alternative from this position. Dogmatic atheism can never

be recognised, by all those who have sense to understand and weigh things, because the very word dogmatic is revolting to a cultured mind. It is no wonder that it obtains little respect in modern times. The second phase, called sceptical, simply holds that the finite mind of man cannot ascertain the infinite conception of God, it can neither say it is nor it is not. It simply takes up a neutral attitude towards the question. Since the examination of the idea of God involves things which lie beyond our faculties, it is better to ignore the question than to positively assert anything about it. This is half-hearted atheism, a timid, craven sort of thing. It is styled Agnosticism. The third is a critical atheism which examines the materials presented to it in the universe and on a penetrating scrutiny pronounces that no sufficient evidence has yet been produced to maintain the assertion that there is a God. After going through the three views, it is necessary to comment on each. The first, dogmatic atheism, as it is blind to all evidence and refuses to examine things, hardly deserves our notice, and it is well that its days are numbered; but the second phase is no positive atheism, it represents a tentative and provisional stage of the development of thought because it is not in a position yet to say whether there is a God or no. The third aspect of atheism, which is the result after the examination of the evidence, is fundamentally based upon the reputation of the cosmological, teleological, and ethical arguments by which the existence of God is generally proved. It may be remarked here, by the way, that enough has been written to repel and refute such atheism by the re-examination of those arguments by able and learned men; and in face of them, its position is not very comfortable; but even granting that this fiendish sprite has taken no fright at the booms of theistic arguments, it can hardly stand in the radiance of that metaphysical light which Hindu philosophy throws on the subject.

KANNOO MAL.

[To be concluded.]

S'RI AND CHRIST.

[Concluded from p. 243.]

THE end of evolution is to make man more womanly, and woman more manly, so that in the end the developed Man-Woman human soul may become the childlike Bride of God, the Man *par excellence*—a bridal not only 'chaste and calm' but glorious! It is of such developed humanity that the maids of the Bride-Chamber are made, in the colder conception of the West; rather with these the parts of the Bride's Body are improved, if improvement there can be, as in the ardent language of the East:—

*Yuvatvādan tulye pyaparavas'atā S'atru S'amana sthivatvāden
Kritvā bhagavati gunān punstva sulabhān : twayi S'ri tvīkāntān mra-*

*dima patipârârthya karunâ ksha mâdin vâ bhoktum bhavati yuvayor
âtmani bhidâ.*

The common fanciful notions of prudery which look upon all this as gross, arise from the fact that the real nature of salvation is not adequately cognised, arise from an essentially false notion that matter as such is evil and that salvation must exist somewhere in realms untinged with matter and consist in half-a-dozen stringed abstractions, lifeless and meaningless. Matter is not evil, but subordination to matter is. Fancy what materials for painless enjoyment will it not make, only if it can change into any shape at our will! Even such is the goal of the so-called spiritual development, where matter forms as it were a fluid *Bhogyavastu* with God, in the state of salvation; and matter shorn of its *Guna thrayâs*, has in it all the possibilities of such subservience to enjoyment which the blessed souls possess even as God, with God: *S'uddha-satva* is faultless and can afford painless enjoyment where there can be no room for any suggestion of grossness. It is such an eternal enjoyment that is eternally in the possession of the Lord who has, in the language of Sri Bhattârâsa, divided Himself into two as if for this very purpose:

“While eternal youth, freshness and such like other qualities remain in both, you have taken this Di-Personal Form as if to enjoy on the one hand those features that pertain to the stronger sex in particular, *viz.*, independence, puissant strength to smite the foe, firmness and so forth, and on the other, those other features whose grace fades away if they are associated anywhere but with the weaker sex: *viz.*, softness, clinging subordination and subservience, charity, patience and so forth. There is thus in the very nature of things—*prakriti प्रकृति*—a cleavage like this, and it is this radiant cleavage in the constitution of *All*, that is known as the Di-Personal form of God.”

I flatter myself that now our readers are in a position to judge whether the term *sonship* or *brideship* expresses all these notions to the satisfaction of the heart as well as the head. Altogether exceptional historical conditions seem to have contributed not a little to the dislodgment of the notion of the Motherhood of God from the hearts and consequently from the traditions of the Hebrew people. That sanctimonious race seems to have been shocked by the excesses of the devotees of *Ishtar* and *Astarte* that dwelt in Canaan, and having a congenital unfitness for metaphysical abstractions they could not see the spirit through the form. Consequently their zealous prophets, with their zeal redoubled since their return from the captivity, swept away the notion of Motherhood of God also, along with the licensed excesses that accompanied the worship of the Mother, owing to the innate grossness of the worshippers in the lands where that worship prevailed. A gross people can but worship a gross God: but inside all the grossness there is always a germinal conception of brightness and light which will operate as a means to develop itself

and develop the worshippers as well. *Sakti pūjā* शक्तिपूजा is bad in its grosser form : but even such *sakti pūjā* is better than no-puja. But the sanctimonious and, as I said, the congenitally unphilosophical, but deeply moral and level-headed Jewish race pared off the excrescent excesses and pared off also the inner flesh of True worship by anathematising 'the *image* of the *grove*,' Asherah, Mother. Possibly also they might have brought with them from the land of their captivity, the conception of the *Son* as the Mediator. For the early Babylonian religion taught the worship of *Ea*, the Wise One, whose pure breath men smelt in the innermost recesses of their hearts, and it also taught His communion with men by the mediation of His Son. Mardugga—the holy Son, "substance of myself, *i.e.*, God," which was afterwards corrupted into *Merodach* or *Marduk*—a religion which flourished from the third millennium before Christ. This *Marduk* was no other than the Sun, every day renewing Himself for man and springing from the bosom of His Father *Ea*, the sea, whose voice the devotees heard in the waves. Thus purely from historical and philological causes the Hebrews, after their return from the captivity, developed a dislike for the Motherhood, but a partiality towards the Sonship, of God, and it is no wonder that the early Fathers of the Christian Church who derived much of the essentials of their religion from the scriptures of the Jews, also derived from them this *bias* against the Motherhood of God and substituted *Sonship* to describe this relation. But let us not quarrel with the terms *Bride* or *Son*, The Second Person of the Trinity is the source of all grace, specific or general, and there is no salvation except through that august Personality. This alike the Christians and the Hindus hold, nay even more; St. Francis de Sales goes further and says : "It is a vain delusion to imagine we have the Lord for our Father, unless we recognise the Church as our Mother." Sage words ! only let us not mistake that the word *Mother* is here merely a metaphor. Christ the soul of the Church is the real Mother : for what is the body without the Soul, and He ever dwells in it in a *special* way, as He dwells everywhere in a general way by His Immanence as one with the Di-Personal God at the substratum of All ; and He illumines it by His Grace and Wisdom and Strength. "Christ is the Power of God and the Wisdom of God" [Corinthians].

तस्यापरमाशक्तिः ज्योत्स्नेव हिमधितिः ।

Tasya yā paramā s'aktih jyotsnēva himadidhitih.

She is the Highest Power of Him, God, as the moonshine is of the moon. She is स्वात्मभूतानपाधिनी *Svātima bhutanapāyini*. In fact she is अहन्ताब्रह्मणस्तस्य *Ahamtābrahmanastasya* the very essence of God's Self.

Above all, the very term *Christ* bears witness to an original correspondence with *S'ri* : for originally the term was not a name but a title. In the Gospels we always read of the *Christ* : it is

commonly understood that the Greek word *Christ* is a translation of the Hebrew '*Messiah*' meaning *anointed*. At the same time we must not forget that a parallel current of thought was also at work in the fixation of this title. In the early years of the church, the Christians were often referred to as *Chrestians*, deriving their title from *Chrestus*, excellent, a Greek word cognate with *s'rêshtha* and derived from *S'ri*. The real name of the Founder of Christianity was fancied by the Greeks and Romans to be *Chrestus*. So, in the final fixation of the term *Christ* there is every likelihood that the Hebrew theology and the Greek philology worked together. Thus the word *Christ* is even philologically a *cognate* with *S'ri*.

Now is anything more needed, to demonstrate the absolute identity of *S'ri* and *Christ* as regards their essence, their nature, and their function? Both alike are eternally of the essence of God, di-personal with Him; both alike are *Grace* and *Love* personified and both alike discharge the very important function of mediation and show salvation in their works by पुरुषकार *purushakâra*, i.e., by finding for Men the God they have lost.

It has been often objected that there can be and there need be no mediation between *Man* and *God*. Butler has shown clearly that mediation which is found at every step in Nature is also revealed to us to be the Law of Grace. "We find" says Butler, "all living creatures are brought into the world and their infancy is preserved by the instrumentality of others, and every satisfaction of it, someway or other, is bestowed by the like means; so that the visible Government, which God exercises over the world is by the instrumentality and mediation of others. And how far His invisible Government be or be not so, it is impossible to determine at all by reason. There is then no sort of objection, from the light of Nature, against the general notion of a Mediator between God and Man." I refer those who wish to know more about this important topic to Chapter V. Book II. of Butler's "Analogy of Religion."

I do not pretend, however, to prove that, point for point, the two conceptions—the conception of *S'ri* and the conception of *Christ*—agree. It would be marvellous if they did. While as regards many fundamental points they do agree, they still differ as regards details. To take one instance among the rest, *Christ* brings salvation by his *vicarious** *suffering*, and so *S'ri* brings it by her mediation and forgiveness. The notion of vicarious punishment seems merely to be a relic of barbarous times preserved as in a fossil in religious in-

* The sufferings of *Sita* in *Râmâyana*, on the other hand, are *sympathetic*, and exemplify the sacrifices of *Mother-love*. *Vicarious* in the Christian sense means God Himself *suffering*; but God according to definition cannot *vicariously* suffer; *sympathetic suffering* accords with His Nature as Holy and Colorless. And this *suffering* does not cause Him *pain* as it does to us, but is an exuberant demonstration of His love for His Creatures. And yet if the term *vicarious* is applicable to an act of *forgiving and forgetting*, by which our sins are removable,—and that act is an act of His Mighty Will, not involving any pain to Himself—than we have no fight with the Christians; and we are prepared to apply the term to our *Sita's* suffering.

stitutions. It dates from the time of communal or tribal unity and blood feuds. In harmony with the early notion of God as the head of a tribe merely, with all the passions and prejudices of such a head, the doctrine of vicarious suffering found acceptance in the hearts of the people: later on, even when better and purer conceptions of religion began to prevail, the inertia of custom had to be allowed for, and God Himself was made the lamb of sacrifice—a notion not foreign to the Hindus themselves. The Purusha sacrificed according to the Purusha Sukta hymn, exactly corresponds to the sacrifice of the Blessed Lamb of Christ. But surely it is a loftier conception to consider God as forgiving and forgetting, and to consider sin to consist only in the perverse will of the individual soul, rather than to imagine an *irate* Father whom nothing would satisfy less than the eternal damnation of His Son (soul) or the vicarious sacrifice of his Bride. Surely civilized notions of morality require a softer and a gentler judge, more prone to pardon than to condemn. We condemn ourselves though the judge would fain exonerate. Nature reveals God's power, but the human heart reveals God's grace. While Nature is 'armed with tooth and claw' and knows nothing higher than inexorable law, and law over all—from the minutest protoplasm to the infinite suns that run their mighty courses—a single simple feeling in the human heart overrides them all. In this world of grace *S'ri's* power is all in all. The Law of Nature provides for a slow evolution of soul as well as of body: here every virtue is a step towards the goal and every vice is a deviation from it and nothing can better describe the justice of the Power that has created all and its capacity to *note* and to *demand full account* for every action done and every thought indulged, than the law of Karma as enunciated by the oriental sages. By not understanding it aright and not taking it into account, European Christianity lands itself in confusions and contradictions which nothing but the law of Karma can clear. The law of Karma is the expression of the Justice of God ingrained in the very nature and constitution of the universe. But then the law of Nature is not the only law in operation here: there is the law of Grace as well—if law it be called. The wheel of Samsâra can smite and smash, only so long as a soul does not become subject to this realm of grace. Re-births cease and Samsâra is at an end for him who, knowing his nature and God's nature, cleaves to Him by an act of the will. At once old fetters begin to fall off and no new ones are forged for him by Ahankâra. He treads the path of salvation lit by all the light of all the graces, and when the natural term of his life is slept out he wakes up eternally in God of whom he has been dreaming. In this world of grace, the vicegerent of God is *S'ri* or *Christ*. Why should such vicegerency demand vicarious damnations?

There is one point in which the conception of *Christ* differs from that of *S'ri*. The eternal Christ is identified with the man Jesus

and the Christians consider this to be the *sole* and *unique* incarnation of God. But we hold a more general doctrine that God incarnates Himself, not once or twice, but manifold times, for the good of the world, and the protection of the faithful. Nor is this incarnation a matter of great trouble or difficulty to Him, being not extra-cosmic but inter-cosmic. God's *anupravesa* अनुप्रवेश which is termed the Holy Ghost in the Christian scriptures, is everywhere in a quiescent form. It only requires a special will to make it more manifest. Therefore there is no reason for limiting God's incarnation only to a solitary case. We do not deny that God could have incarnated for the Western World in Jesus, but we assert that He has incarnated many times before and will incarnate many times over for the welfare of the world and the saving of souls. Thus while Christ Jesus is a historical personage with the Christians, with us S'ri is the unincarnated and yet ever-incarnating second person of the Trinity. Nor is our literature poor in the history of Her incarnations. Srimad Râmâyana is the great history of S'ri सीतायाश्चरितमहत as Vâlmiki himself notes: *Sitâyâh charitam mahat*. Every grand life is a symbol of the glory of God and there is nothing self-contradictory in the same thing being a *history* and a *symbol*. The Râmâyana symbolises and describes in the most exhaustive way the nature, the purpose, and the means of salvation, so much so that it is known among the initiates as the दीर्घशरणागतिशास्त्रं *dirghas'aranâgati s'âstram* : a science which explains at length the nature of religious faith, *i. e.*, what is known as Christian Faith or Charity. It describes the glory of Her who suffered imprisonment to save others, as Srîmat Pillai Lokâchârya says: *Itihâsa s'resthamâna S'ri Râmâyanattâl sirai irunda-valerram sollukiradu. Ittâl purushakârâ vaibavam s'ollirruayirru.* இதுவாஸ சரேஷ்டமான ஸ்ரீ இராமயணத்தால் சிறையிருந்தவ னோற்றஞ் சொல்லுகிறது. இத்தால் புருஷகார வைபவம் சொல்லிற்றுயிற்று. This describes the nature of mediation. Successful mediation requires (1) *Kripâ* or grace or charity, (2) पारतन्त्र्य *pâratantrya* or subservience or complete subordination, (3) अनन्याह्व *Ananyârhatva* or unique relationship or undefiled love. It is Her grace that impels Her to look upon the suffering soul and instruct it in virtue and reconciliation : it is Her subordination that finds a fitting opportunity to represent the condition of the *jiva* to the Lord : and thirdly, it is Her unique relationship with him—Her love undefiled,—that makes Him grant Her request and pardon the sinning soul for Her sake. These three features of the mediatrix are described in the shape of object lessons by the life of Sita, and they are illustrated by Her three separations. The first separation was to illustrate Her charity. Her second separation, to make known Her subordination and subservience. Her third separation, to point out Her unique relationship. Thus the first separation was when She allowed Her

self to be carried away by Ravana: its end was to save the celestial nymphs imprisoned by the Demon. Every aspect of Her stay in Lanka is characterised by charity. She saves Her very tormentresses in Her prison-house from the just indignation of Hanumân. She saves Ravana himself by giving him a higher life at least in the next birth. The second separation was when She was cast out by Râma then She parted from Him in absolute subordination. "Lord, thy will be done," was her mind's attitude. At last when for the third time she separated, it was to demonstrate that Her relationship with Râma was of a unique kind. Possessing these characteristics "She corrects the Lord when She is with Him and corrects the soul when She dwells apart from Him." Both these She brings together by instruction. When instruction fails, the soul She corrects by her showers of grace and the Lord She corrects by Her beauty." Thus in this grand work of mediation She is constantly engaged and becomes flesh. Whenever the Lord incarnates,

यदायदाजगत्स्वामो देवदेवोजनार्दनः ।

अवतारं करोत्येषा तदाश्रीस्तत्सहायिनी ॥

*Yadâyadâ Jagat Svâmî Dêvadêvo Janârdanah—
Avâtâram karotyêshâ tadâ S'ris tat-sahâyinî.—*

Thus whenever the Lord of lords the Creator of all, *incarnates*, S'ri' or Grace incarnates with Him. So that there is no end of the incarnations of S'ri'. If She chose to appear as Jesus to demonstrate on the cross Her great love for Man and teach by Her words as "of one having authority" the nature and the relations of souls to God, and instruct the western world into the ways of right religion, we who have faith in Her manifold grace should see nothing strange in it at all. It is just Her nature to do so. To what else is the civilization and the toning down of the ruthless and beastly passions of the barbarians of the western world and the upheaval of the scandalously low society of the Empire—to what else is all this due but to Christ's influence and example and His saving doctrine of grace and love? Though some of us might dispute the point for historical reasons that the Man Jesus was indeed the Christ, the Hindus in general could have no objection to recognise the Anointed Son of God sitting on his throne at His right side, or lodging in His bosom, eternally and approving with His looks the acts of glory and power that emanate from the will of God.

भोगैश्वर्यप्रेयसहचर्यैः कापिलक्ष्मीकटाक्षैः ॥

Bhôgaisvarya priya sahu charaih kvâpi Lakshmi-katakshaih.
as S'ri Vedânta Desikar has described this blessed union.

'Her sidelong glances dark,

—Benign partakers of the bliss supreme,

And winsome consorts on the throne of power!'

The conception of the Motherhood of God is not of yesterday or to-day. *Rigveda khila* has the *S'ri-sukta* and the Yajurveda has the *Bhū-Sukta* and *Nīla-Sukta*, all hymns addressed to the Mother in Her various aspects. The Rigveda itself has *purvaya vedha sena-veyase Sumajjā naye Vishnavé*; which Griffith translates into—

He who brings gifts to Him, the *Ancient* and the *Last*,
To Vishnu who ordains, together with His *Spouse!*"

Nor is the worship confined to the Indo-Āryan tribe alone. That the Mother was known to the Primitive Āryans even before the separation took place, is well attested by Philology. For what is Frya in Friday but a cognate of *Bhārgavi*, one of the early names of the Mother? Frya—Figa—Icelandic Frigg, is nothing but the phonetic equivalent of the Sanskrit *Bhrigu* whose daughter is *Bhārgavi*—one of the many incarnations of *S'ri*. Nor is the worship of the mother unknown to other nations. In Assyria, Babylonia, Phœnicia and all the ancient Empires of the world, Egypt, Greece, and Rome, the mother was known. Sometimes in Her Benefic or Pacific shape, sometimes in Her terrific shape as Durga—known to all the ancient peoples, and I have explained elsewhere how it was that the Hebrew race alone of ancient races, discountenanced Her worship. But Solomon's Canticle of Canticles does not so discountenance the notion of the Bride of God. The notion that every soul is a bride of God over whom reigns *S'ri* as the Queen and only one Eternal Bride is well expressed in it in language no less open to objection than that of Gita Govinda or S'rīmat Bhāgavata which describes the *Gopikā-līlā*.

"There are threescore queens and fourscore concubines,
And virgins without number;
My love, my undefiled is but one,
She is the only one of her mother."

[Solomon's song of songs.]

Christianity though essentially true, yet based upon an imperfect conception of the 2nd person of the Trinity, does not now satisfy all true Christians. It is no wonder that divines like the Rev. E. J. Fripp hunger for a new conception of God. It is exactly such a new conception—the oldest conception of God in this church, the father-mother God who enters the material world in the form of spirit to save the sinning soul—the soul which, free and capable of moral initiative is to be trained to a disciplined and sanctified exercise of the free will which is its birthright in harmony with the divine will which has nothing but a blissful and beneficent purpose. In the *Universal Review* for December 1888 we read: "A new catholicity has dawned upon the world, all religions are now recognised as essentially divine. They represent the different angles at which man looks at God." In the coming in of the new era, the religious thought of India has surely to play an increasingly important part. India's religious treasure

is not all comprised in the Monistic doctrine of S'rimat S'ankarâchârya. There are other forms of faith no less appealing to reason, but coming more to the bosoms and businesses of men than his Monism, wherein the highest philosophy is wedded to the highest aesthetic craving of the soul ; where there is room for the infinite development and activity of the will, the intellect and the emotion of man together. It is a wrong notion to identify Vedânta with S'ankara's Monism. The word Vedânta itself does not mean Monism, but only the end of all Vedas or knowledge. It is the deepest philosophy of religion as gathered from all the scriptures. There are at least three such deep philosophies known to this country— all alike based upon identically the same scriptures and it is certainly a betrayal of ignorance, if nothing else, on the part of Missionaries and Oriental writers in general, to ignore the existence of the other two equally classical schools of scriptural thought and identify *Advaitism* with *Vedântism*. This is the one huge blunder of that otherwise excellent contribution to the explanation of the Hindu religious thought made by the Rev. Henry Haigh, referred to elsewhere in this essay, *viz.*, "Some leading ideas of Hinduism." While S'rimat Sankarâchârya has in his Advaitism enunciated the great hypothesis of Monism as a philosophic hypothesis and has attempted to explain tradition and revelation in the light of that hypothesis, the other schools of thought have elaborated in a purely inductive way the deepest philosophy imbedded in the scriptures themselves which are accepted on all hands as the utterances of inspired men and so forming the ultimate basis of all speculations on the nature of God and the godlike. If the deepest word of religion gathered by induction here agrees substantially, as I have striven to prove, with the deepest word revealed to other nations and in other climes, then there is a strong presumption in favour of such a word being the one which accords best with the infinite purpose of God. I am confident that the world will know more of these hitherto imperfectly understood schools of religious thought in this country, whereby Christianity will find itself supported and strengthened. For the unscientific opposition of Christianity to Science which has been due to its imperfect development and imperfect notions of the deeper truths of absolute religion, will slowly vanish, if they are studied in the light of the principles of absolute religion enunciated and elaborated by the altogether unworldly and other-worldly divines of this country, like S'ri Parâsara, S'ri Vyâsa, S'ri Suka, and S'ri Vâimiki among the Rishis, and S'rimat Râmânuja, S'rimat Madhva, S'rimat Vedânta Dêsika, to mention only a few among the moderns. In Europe itself philosophy is already sighting these high religious altitudes in the speculations of Haegel. Science is exploring those regions in the attempts of the Psychical Research Society and the developments of magnetism, material and human, and religion itself is slowly feeling its way towards a new catholicism—an absolute religion

with niches of imperfectly advanced aspects of it for imperfectly advanced souls.

"Every scripture inspired of God," says Paul in his Epistle to Timothy, "is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Every scripture inspired of God! What is the test of this Inspiration? Nothing but this simple one—does it *raise* the soul and make it capable of self-sacrifice, slowly rising to Infinite self-sacrifice? For "to make Infinite self-sacrifice we must worship Infinite self-sacrifice" (Fripp). And that is God यज्ञोर्वैविष्णुः *Yagnovai Visnuh*. The scripture says self-sacrifice is of God : for self-sacrifice is God, the S'ri, God the Christ, God the second Person.

For in the words of Wordsworth :—

"To a mysteriously consorted Pair, this place consecrate "

Life is energy of love,
Divine or human, exercised in pain,
In strife and tribulation ordained,
If so approved and sanctified, to pass
Through shades and silent rest, to endless joy,

முன்னல்யாழ் பயில் நூல் நரம்பின் முதிர்சுவையே

பன்னலார் பயிலும் பரணை-பவித்திரணை

கன்னலே யமுதே கார்முகிலே யென்கண்ணை

நின்னலா விலேன் காணென்னை நீகுறிக்கொள்ளே.

'Thou art like the essence of faultless and delicious music that wakes the complex science of harmony from the strings of the Violin!

'Thou art the highest tune that the cream of the world sing and ever learn to sing to perfection.

'Thou art the holy teacher that shakest the dis-harmony out of the world in bondage and sendest it upon instruction into the eternal choir that sings thy holy Bliss.

(கன்னலே) Thou art sweet and delicious to me like the sugar-cane—sweet and delicious at every knot! It is not salvation that I seek, but Thee Thyself wherever I may be. Thy service is my meat, here or there, it matters not. Thy service is my sugar!

(அமுதே) For Thou art my salvation, it is Thy draught that keeps my life from ebbing away.

(கார்முகிலே) O thou showerest grace even as the cloud does water in the season of rains : Thy form fills the soul with its sublime Presence even as the spreading clouds,

(என்கண்ணை) Why do I cry to Thee as one far away? O Thou gavest Thyself away to me and to all the world when Thou camest to us as Krishna.

(நின்னலாலிலேன்காண்) I have no life except in Thee and except for Thee. Thou art my soul.

(காண்) O deign to look upon and take pity on me.

(என்னைநீகுறிக்கொள்ளே) O take me to Thee : Thou alone canst and no

other ! I have no other (to whom I) go : I resign my self entirely into Thy hands (சுறிக் கொள்ளே)! Aim at me, hunter, and bring me down !

G. KASTURI AIVENGAR.

IS THEOSOPHY UNSECTARIAN ?

IN the issue of the *Epiphany*, of the 10th October (1903), Mr. Anderson of Bombay identifies Theosophy with Hinduism, because "Nine Branches of the Theosophical Society in India and the Blavatsky Lodge in London contribute as such to the Central Hindu College Funds," and "the recent publication of Text-Books" of Hindu religion and morality by the Trustees of the Central Hindu College makes it clear what kind of sectarianism these Theosophical Society Branches are thus supporting, *viz.*, that thoroughgoing Hinduism which embraces among other things the Vishnu and Bhagavata Puranas." But Mr. Khemchand Amritrai of Hyderabad, Sindh, in his letters published in the *Epiphany* of the 3rd and 17th October, as rejoinder to my reply, still maintains that the Theosophical Society wants to convert Hindus to Buddhism, and that Colonel Olcott is also bent upon the same. These two opposite and contradictory views held by two persons regarding the works of the Theosophical Society prove that the Society is really unsectarian and consequently helps both Hinduism and Buddhism. Many Orthodox Hindus believe that the T. S. is a movement for Christian propaganda. The Theosophical Society is like a ball, the one side of which is visible to Mr. Anderson and one to Mr. Amritrai, and consequently both of them are in darkness and misconceptions as to its truth. I should further state that Colonel Olcott, an avowed Buddhist, is one of those Trustees of the Central Hindu College, who have published the Hindu Text Books, and this shows that the Board of Trustees of this College, which includes in its rank many distinguished Hindus who are not members of the T. S., has full confidence in Colonel Olcott as being a great friend of Hindu religion, and he has fully justified the trust.

The whole misconception regarding the T. S. is due to the fact that at present most of the followers of exoteric religions are so narrow-minded, dogmatic and intolerant that they cannot conceive how a man professing to be the follower of a particular religion can actively sympathise with, or actively help, any religion other than his own, as T.S. members are doing. The first and foremost, or rather the only condition for membership in the Society is the practice of Universal Brotherhood which requires, among other things, toleration of other people's religious views, and members are further required, for the sake of Universal Brotherhood, to undertake the study of comparative religions, philosophy, and science, in a tolerant and unsectarian spirit. The result of such study has shown

that all religions have a common basis and that common basis is named "Theosophy;" hence it is but natural that members of the Society should view all the religions in a loving, tolerant and unsectarian spirit, and also work, as far as possible, for the good of religions other than their own. But a man by becoming a member of the T.S. does not cease to be a follower of any particular religion. European members of the T.S. who are not Hindus have contributed handsomely to the Hindu College Fund and that shows the unsectarian character of the Society. Being unsectarian means that one should not think that the whole truth is confined to one's own religion and all other religions are false, but that one should tolerate other religions, thinking that they are also proper in their own places and productive of good if rightly understood and practised.

Theosophy is said to be the parent of all religions and not identical exclusively with any one of the exoteric religions of the day, and it also illuminates all religions. Theosophy holds that any truth not appealing to intellect, reason and intuition, should not be accepted merely on blind faith, as such acceptance is a bar to progress and quite useless. Therefore to know Theosophy rightly, one should develop not only intellect, reason and intuition, but should lead the proper moral, spiritual and altruistic life unselfishly devoted unto God, and thus unfold one's latent inner faculties. One should find out Theosophy for oneself by making special efforts for the same. The truths of Theosophy could be verified by those whose inner faculties are developed, and till then its truths should be taken as working hypotheses, if found acceptable to intellect, reason and intuition. Therefore Theosophy is never advanced as a dogma to be accepted blindly, or on the authority of a personage or Society, however high. Hence it is natural that the T.S. should leave its members free to find out Theosophy for themselves and should not force any truths on them for if it did so, it would simply contradict Theosophy and be a misnomer. Hence the T.S. does not force upon any member the belief as to what Theosophy is and what it is not, but simply helps him to find out the Truth for himself by following the right method. Some members who have known a fragment of Theosophy think it their duty to proclaim the same on their own responsibility, without binding the T.S. by the same, in order to help the truth-seekers. They do not proclaim it authoritatively but hold that others will also come to the same conclusion if proper research is conducted. Scientific experiments, by whomsoever conducted, always yield the same result; in like manner, experiments if properly conducted in the super-physical realm will always give the same result. Hence if some members of the T.S. do believe in certain distinctive fundamental principles of Nature, then such belief held by them is not the result of any outward force exerted on them by the T. S. or its leaders, but simply the result of their independent study and reasoning, and consequently it is unwise to charge the

T.S. with sectarianism on that account, as the rule of the Society distinctly lays down that it has nothing to do with the private views and beliefs of its fellows.

Now to turn to the more specific charges of Mr. Amritrai. T.S. magazines are conducted by individual members and it is distinctly stated that the Society is not responsible for the opinions therein expressed. If the writers of the articles appearing in these magazines do not hold and publish views which Mr. Amritrai would have them believe and write, certainly the T.S. cannot force them to do so. It is often the case that on some points members do differ and criticise each other's views by continuing the discussion of the same in the T.S. magazines, which are never conducted in a sectarian spirit. An article criticising the views of Mrs. Besant, written by a member, appeared in the *Theosophist* and the criticism of Professor Max Müller of her views was also published in that magazine. Theosophical writers do not generally denounce the Christian doctrine of heaven and hell, the atonement, the divinity of Christ, but give esoteric explanations of the same which they believe to be true. Should they be called sectarian for this reason? The study of H. P. B.'s writings would clearly prove that they embody largely the principles of Hinduism, and rarely of Buddhism. How could it then be believed that H. P. B. who, throughout her life laboured to proclaim the truths of Hinduism—especially of the Vedânta of Sankara's school (as is evident from her writings), tried to convert Hindus to Buddhism?

Mr. Amritrai tries to make much out of the proposed Pariah conversion, to prove that Colonel Olcott is bent upon converting Hindus to Buddhism, but he has, so far, failed in the same. In the first place, Pariahs, who are outside the pale of Hindu Society have not yet been converted to Buddhism by Colonel Olcott, though the proposal emanated in the year 1898, and hence the whole fabric of misrepresentation raised by Mr. Amritrai on that assumption falls to the ground. Secondly, if Colonel Olcott was inclined to Buddhist conversion, then why should he question the authority of the so-called Prayag letter which favoured the so-called conversion? Thirdly, Colonel Olcott holds that Hinduism and Buddhism are not antagonistic but harmonious, *vide* his lecture on "Kinship between Hinduism and Buddhism." Fourthly, the Adyar library founded by Colonel Olcott contains the largest number of books connected with Hinduism, and a Hindu Pandit, not a Buddhist, is employed as its Librarian. Fifthly, the movement of the Hindu Boys' Association was inaugurated by him and the *Arya Bala Bodhini*, its organ, was also financed by him and it always did its duty manfully. Sixthly, *The Theosophist*, conducted by Colonel Olcott, always contains articles connected with Hindu literature and rarely any article on Buddhism. Seventhly, the Bharata Dharma Mahamandala, on the 30th May 1880, passed resolutions appreciating the aid given by the T.S. to the cause

of Hinduism, and these resolutions were due to Colonel Olcott's works. Eighthly, the quotations from Colonel Olcott's writings quoted by Mr. Amritrai do in no case prove that Colonel Olcott wanted to convert Hindus to Buddhism, beginning with the Pariabs, as wrongly stated by him, but the same distinctly points the other way. What is the meaning of the following passage quoted by him?—"I had, nevertheless, refrained from attempting any propaganda in India, from the conviction that it was not my duty to interfere with, but to help the revival of the spirit of Hinduism, and to encourage the caste-Hindus to study their *splendid philosophy* and revive their religious spirit." After this, Colonel Olcott writes as follows, which ought to have been quoted :—"During my whole stay in India I have not lectured on my own religion twice, but always on Brahminism, Zoroastrianism, and Islâm, nor should I now, if this new door had not been thus flung open, and the way shown me *how I could do a great kindness to almost the most unhappy people on earth, without interfering in the least with the rights, privileges and religious system of Hindu Society, or violating my official duty.*" Ninthly, Colonel Olcott has published the *Dwaita* and *Vishishtadwaita* catechisms and many works bearing on *Adwaitism*, which show the unsectarian character of the Society. Tenthly, the following words of Colonel Olcott are significant on the point : "To me, it seems as natural that we should work along with Hindu patriots to build up this religio-secular College (Hindu College) in the interest of their religion, as it was for me to lead the Buddhists of Ceylon into the way of education and encourage them to open their now many Buddhist schools and their three colleges.....To us, collectively, there are no anti-pathetic tints of skin, no revolting religions, no irredeemable out-caste communities ; we know of one human family, one basic religion, one Karmic principle which equally affects the entire race. So we have been taught, so should we act" (23rd Anniversary Report). Eleventhly, Colonel Olcott holds that a Branch of the Theosophical Society studying exclusively Buddhism cannot be called a strictly Theosophical Branch. Says he :—"Our relations to the registered Branches in the Island of Ceylon are peculiar. Properly speaking, not one of them is a Theosophical Society, as the word is commonly understood, for they are.....strictly Buddhistic Societies."

Buddhism consists really of moral precepts which are common to all religions, hence their preaching cannot be called sectarianism and cannot injure any religion. Mr. Amritrai thinks that intolerance is Hinduism and hence my toleration of Buddhism amounts to my being untrue to my faith. Is this a grand or charitable idea ? But I ask : Is not Mr. Amritrai a Christian, inasmuch as he is pained to see the denunciation of the Christian doctrines of the atonement, the divinity of Christ, and (eternal) heaven and hell and if they are exoterically true, then Hinduism must be false and no Hindu

would then get salvation ; then is he not misleading the Hindus by calling himself Hindu ?

Even Southern Buddhism is not materialistic, and in the monasteries of Northern Buddhism, the images of Siva, Durga and other divinities of the Hindu Pantheon, are worshipped. *Brahma Svhampati, Mandjusri, Amitabha, Padmapani* or *Avalokiteshvara* of Buddhism are just like the *Trimurti* of Hinduism. *Nirvana* is the old doctrine of Hinduism and is not *Sunuyam*. Some Vaishnavas hold that the teachings of Buddha and Sankara are identical. The Sankhya system, which does not speak of God, is still Hindu Philosophy.

PURUSHOTTAMA PRASADA SHARMA.

“RELATION OF THEOSOPHY TO LIFE.”*

THIS was the subject taken by Mrs. Besant for the course of four lectures which she delivered at the Annual Convention of the Theosophical Society, held at Benares on the 27th, 28th, 29th and 30th of December last. Mrs. Besant divided the subject under four Heads,

Part I. Its Relation to “Religion.”

Do II. do “Sociology.”

Do III. do “Politics.”

Do IV. do “Science.”

As we look forward to seeing them later in book form we shall only attempt a very brief outline of them here.

Mrs. Besant began by defining Theosophy as God Wisdom or Divine Wisdom. The term is a very ancient one, and we find it first used nearly two thousand years ago by the Greek philosophers. Another cognate term by which Theosophy was known among the Greeks is *Gnosis*, as the antithesis to which we have the modern word ‘Agnostic.’ The Greek *Gnosis* affirmed that man is a part of the Divine and as such can know the Divine. The modern agnostic asks in a questioning attitude, how can we know the invisible spirit? There are two gateways to knowledge, first, the senses which give us a direct cognition of facts. Beyond the senses we have the intellect, the intelligence of man, by which he can cognize things of the mental world by inference and thought. But how can we cognize the unthinkable spirit? Thus the agnostic neither affirms nor denies the existence of God, but simply affirms his own incapacity to understand Spirit. But the truly religious man in all ages of the world has by an inner vision cognized and held communion with Spirit. Thousands of examples of it, from the West as well as in the East, you will find in the recent work of Professor James, one of the greatest of the modern scientific psychologists, called “Some Varieties of Religious Experience,” and which has set men in all quarters of the globe a-thinking. We find this Theosophy in the very earliest scriptures of

* These brief abstracts have been gleaned from different newspaper reports, and have not been revised by Mrs. Besant.

the sacred land of India under the names of *Brahmavidya* and *Paravidya*. Now this eternal and transcendental Wisdom is and always has been in the keeping of the *Rishis* of all nations, whose lodge in the Himavat is the real nucleus and embodiment of universal brotherhood. There is the fountain-head of all religions; that is the brotherhood from whose ranks have been drawn the prophets and the saints of all religions; that is the source from which has flown, in all ages, the mighty stream of spirituality which by killing superstition on the one hand and materialism on the other re-establishes spirituality in the world. I have used two words, "materialism" and "superstition." In brief, materialism is the cult which sees not beyond the visible world and reduces mind to a function of the brain. Superstition is the working of the non-essential, which I will illustrate by an example. A *Yogi* had a cat which he loved and when he would be engaged in his meditation the cat would sometimes come and disturb him. To avoid the disturbance, therefore, he tied the cat to a post at the time of his worship. His followers copied the tying of a cat to a post, perhaps not understanding the real reason, and gradually, as generation after generation passed, the tying of the cat to the post came to be looked upon as an essential part of the worship. With further lapse of ages the tying of the cat came to take the place of the ceremony and the real worship was forgotten altogether. There you have got an example of the sublimisation of a veriest trifle into a religious ceremony. Now the great enemy of *avidya* or ignorance is knowledge, and the illumination imparted by Theosophy in all ages drives away this ignorance and superstition and also elevates the real man to something above a body and a corpse into an *âtma* or spirit. This is being done to-day by Theosophy in its modern garb. We are mere heralds and messengers. You do not judge of the message by the appearance of the messenger; his work is finished when the message is faithfully delivered. This is our work. We have no authority ourselves, we only form the embassy. We deliver the message to you and leave you to accept or reject it as you will, and according to the cordiality of the reception will be the effect produced. Theosophy spreads in India and new life flows through the almost dead bones of Hinduism. It proclaims the truth that the spirit is ever knowable to the earnest seeker and rationalises its occult rites and ceremonies and kills out ignorant superstition. It spreads in Ceylon, and Buddhism holds its head aloft. It spreads in western lands, and the long forgotten truths of rebirth and *karma* are restored to the christian faith. It touches the Parsi society and Zoroastrianism flourishes. It touches Islâmism and the faith of the Prophet promises to regain its lost vitality.

LECTURE SECOND.

Mrs. Besant began the second lecture by saying that in studying general literature of the present time, as when we read Myers' work or any book on Sociology, we find no arrangement in

the mass of facts collected. The science of Sociology is young in its growth, and there is an absence of illuminative ideas, of guiding principles or standards of right thinking. Theosophy, as in other matters, throws light on this subject, and under its principles a good social fabric may be built, and the building will be the temple of humanity. Sound Sociology depends on principles and their application and there will be no true practice unless there is true theory. Modern Sociology, like modern Politics, lives without a true theory. Let us glance at modern social theories and try to understand where Theosophy should come in. Sociology may be said to have taken its shape at the beginning of the 19th century under the writings of the American and French Sociologists. It maybe said to be a contract between man and man, according to Bentham, and Thomas Paine improved upon it by his legal conception of society. It was said that man was born free and independent and that the cry of the rights of man commenced in America and spread over Europe and reached in France a point where the Republican spirit reigned supreme. The idea that Society is founded on contract was accepted by most thinkers as the basis of individual rights. It is an idea according to which a man surrenders some of his rights in order that the happiness of the community may be secured. Gradually as science made its way in Biology, another theory based on a biological view arose, which regarded society as a living organism. This evolution theory of the growth of society is true, but it lacks the idea of an organic life. Life unfolds under stress and pressure of external surrounding circumstances. This is first felt in the family life, in the struggles which it, as a unit, has to make in order to exist against external aggression. The next phase of growth in this fundamental idea, led to the formation of tribes recognising certain mutual obligations and duties within themselves. Certain things were prohibited within the tribe, as, robbery, murder, injury, &c., while outside the tribe such acts fell outside the pale of these obligations and duties. Here was the form of society, and as a result of further growth, tribal obligations and duties extended to a wider area and the aggregation of tribes formed the nation. The morality of the tribes extended to nations, but outside the limits of nations, moral laws did not apply and what was punishable as murder, within the limit, became an act of glory outside it, as is the case in wars between nations. Thus conventional morality successively extended from family to tribe and from tribe to nation and from nations to international federations. Theosophy said there was truth in this progressive extension of the conception of morality. It told of an infant humanity around whose cradle stood the Rishis, who guarded its growth, proclaiming the fundamental principles of right and wrong and of law and suffering, and giving to it its civilization. In Egypt, as far back as the archaeologists have been able to go in the unearthing of its ancient ruins,

they have found proofs of a civilization, equal in grandeur to, if different in kind from, any civilization that we have to-day; while in Mexico and Peru also we find works still left of that great civilization of Atlantis which existed ages before the first appearance of our Aryan forefathers in the northern countries. With the coming of the Aryan races came a new type of civilization, marked by the growth and development of Ahankara. Individualism held sway, individuals asserting their own claims and rights, and the force of the body and brain become the ruling power. With its advantages this also had its disadvantages. Mrs. Besant then dwelt upon the growth of individualism, a few people growing rich, leaving the majority poor and miserable. She referred to the evils of the industrial law by which man's labour was purchased when he was strong, and he was thrown away when he was weak. Socialism and its growth was next touched upon and from it grew the cry of equal opportunities for all and the universal happiness so to be attained. The evils of the system which encouraged idleness and withdrew the stimulus of competition were explained. She then contrasted the socialistic saying with that of Theosophy. Theosophy says; "For every man, according to his capacities and to every man according to his needs." It is a law of Nature that the stronger should bear the burden. Socialism, *in its ideal*, she said, is true, but not a democratic idea, which is impossible.

The blunders of unguided democracy are great, the wisest should guide, the holiest should set the example, and the law should be the expression of wisdom and not of ignorance. Theosophy taught this and inculcated the doctrine of one brotherhood. Socialistic schemes in the West broke down because of the selfishness of man; and she referred to the evils of the absence of trust, and of suspicion and the ascribing of evil motives, and the want of reverence, and she pointed out the necessity there existed for the persons who expected others to trust them to be themselves trustworthy in every way. Theosophy lays stress upon the building of individual character as a necessary foundation for the building of society. She was very warm in her denunciation of the slums in the great towns of the West, which were simply eating into the vitals of society, and she warned of the duty to guard against similar conditions prevailing in Madras, Bombay and Calcutta and other cities of India. She referred to the plague as a scourge of Nature which followed the neglect of her rules and laws. She spoke of the necessity of giving good education to the people and that none, no woman or child, should be left in ignorance. She then referred to the low status of women in India, and laid stress on the fact that the future of the country depended entirely on the elevation of women to a position more in conformity with the intellectual rank and position of men. She characterised the Zenana system as it now exists as evil in itself, and quite unfavourable for the building up of true character.

Women's education, she said, ought to receive greater attention than it has hitherto, and she closed this lecture by saying that by the application of Theosophy to all the great problems which now exercised public mind, India might rise again to the proud and lofty position which she once enjoyed. She said there were many other questions on which in the limited space of time, she could not touch, but criminology was one such question which by the application of Theosophy could be successfully solved by removing the sting of vindictiveness which characterised the treatment of criminals in the present day. Punishment, she said, should be more educative in its nature, and she abhorred the very idea of meting out retributive justice. The criminals were but as ignorant in the present generation as all people had been in a far past and required, therefore, to be gently treated. Theosophic ideals round which centre the fundamental doctrines of Reincarnation and Karma and at whose base Universal Brotherhood lies should be able to build up society, founded on the spirit of brotherhood, and only society so founded will endure.*

TRUE GOODNESS.

A GOOD king and a good beggar are alike in Heaven ; for as God is good, goodness is Heaven.

If the king despise the beggar's rags, and the *beggar* because of his rags, and the beggar in turn envies and hates the king, it were difficult to say which, in sight of perfect justice, would be most degraded.

Condemnation is an infringement of perfection. He who transgresses the laws of God condemns himself to suffer the penalty which is in turn good, for it teacheth the law.

Let no man think himself outwardly above outward laws, or inwardly above the spiritual regulations of his being. And as all are spiritually children of God, and bodily children of earth, let all beware how they assume the regulations of others.

He who can see that God is good, knoweth enough to be good himself. And as God's goodness is bestowed upon all as is unto their natures best adapted, let all be careful to feel within them Love ere they act toward their erring kind.

Man may seem to err in another's sight, when in sight of God, his real judge and rewarder, he is doing his greatest good.

Let no man condemn another man, because God alone is perfect.

God doth not condemn. A God of perfect love and wisdom can never condemn those Himself created and who are not equally perfect and wise unto Himself. When man feeleth condemnation, his own wisdom chides him for his failure to apply wisdom and love.

* Further reports will appear in our next issue.

He who hath not wisdom and love within to violate cannot suffer, for these being violated is the inward cause of suffering.

An animal devoid of high spiritual gifts cannot suffer from the infringement of that he has not. He cannot infringe that which he hath no knowledge of, for infringement assumeth knowledge of that transgressed.

Oh, ye rulers among men, ye wise and so-called Great! Whence came your wisdom, or power and greatness? Who ordained you to trample on God's noblest work, your own brother? Beware, lest those you injure be more acceptable in your Father's view than yourselves.

Charity should regulate all your actions and words. Not that which man hath named charity, which only giveth alms, but perfect charity, which is lovely sympathy regulated by an exalted wisdom. Ever remember ye are not perfect, and ever beware how ye exalt yourselves, for selfish exaltation hath low affinities.

Oh! be kind to those you think the erring. Commune with them when passion is ebbing, or when the calm hath followed the raging storm.

Go to them with loving sympathy in thine eye, and thou wilt be assisted by the dormant love within them becoming quickened into life and action by the genial rays of true charity.

Oh! be loving to those who hate, help the weak, soften the strong. Teach all, by loving them, how to love; by doing them good, how to be good unto themselves and one another. With the degraded thou must practise, for that is unto them most wise and acceptable. They might mistake the meaning of many words in thy teaching; therefore be simple, plain, loving, and let all result in goodness unto them, and they will greet thee as a good and true friend.

God hath in all things the witness of his love. The bright sunlight raiseth the vegetable from the earth. The warm rays fall upon the ocean waters; they arise into clouds, are carried over the thirsting plants in Nature's fields; condensed, they descend as nourishing showers, giving drink to the thirsty, filling the spring with new life, and the rivers with new strength.

Who would condemn God because his waters fall upon the noisome places, stagnate and create disease in all who approach them. And should the places be condemned when they in time from the effects of this very stagnation, become rich garden plots?

Oh, how short sighted is man! Not understanding causes, not being in affinity with the Cause-Fountain, he vieweth only effects and wasteth time thereupon. He must remove causes of degradation ere he confer the greatest benefit upon his kind.

Truth removeth error. Love removeth hatred. Light removeth darkness.

He who knoweth these things to be truth, must teach them unto his kind, and thus eradicate the roots of the great tree of error.

No man can know truth and not teach it without diminishing his capability of receiving it. To progress, he must exercise his spiritual nature in the enduring truths of God, thus by labour expanding his own perception of the truths in which happiness dwelleth.

There is no idle truth, love, nor light. All are eternally active, and so are the fruits of their producing. He who would receive these great attributes within him must let them pass freely when received, else they stagnate, and for his part are idle, or still worse, retrograde toward death.

They that have should give; they that have not should seek.

Would the rich of earth in wisdom and in worldly goods, give as God giveth them, their inward peace and plenty would well repay them. It is impossible to do good without being lastingly benefited.

He who doeth unto his brother good, hath more to be thankful for than he who receiveth the goodness, for he in the action opens his own channel wider to receive goodness from God.

He who striveth to raise the outcast into true manhood is at the same time being raised by the fruits of the labor bestowed. It is utterly impossible to labor for God without being elevated, and no one can do good without laboring for Him.

Oh, Man! thy brother calls to thee in tones of deepest, darkest despair, and wilt thou turn away? Oh, if thou leavest him thus, thou art not entering the highest regions of enjoyment! Thou art wilfully limiting thine own Heaven; thou art cramping thy own eternal happiness; thou art forsaking God.

CHARLES LINTON.

Reviews.

A STUDY IN CONSCIOUSNESS.*

A contribution to the Science of Psychology,

BY

ANNIE BESANT.

When Mrs. Besant undertakes to offer any contribution to the world's store of literature, it well nigh goes without saying, that it is some rare pearl that has been dived for, and is presented to a wondering public, for their edification and intellectual enjoyment. As time goes on and her own studies are turned towards the deeper elements of life's secrets, all are made participants of this boundless knowledge, whether it be on scientific or spiritual lines. We cease to express gratitude for these tireless efforts on humanity's behalf,

* T. P. S., London and Benares. City Agency, Lund, Humphries, Ltd. 3 Amen Corner, Chicago, Theosophical Book Concern,

for, few there are to realise, except in a very small degree how great must be the soul-evolution of one, to whom those portals to the Hall of Wisdom are set a-widened, and through which she endeavours to enable her readers to obtain faint glimpses of that Immortal Land of Truth, whereof she has learned so many fragments. Each effort in this direction leads us onwards into the maze of higher and more complex conditionings. And, though she repeatedly warns us to accept no statement because she is its author; yet as science is striding forth beyond the borderland of "waking consciousness," there are continual verifications of those facts which lie on the confines of what by rational deduction fall into the processional of Cosmic events.

To take this last work, "A Study of Consciousness," and place it in the hands of a tyro of psychological study, would be a monstrous mistake. But after a cycle of study such as "The Pedigree of Man," "Ancient Wisdom," "Theosophy and Modern Psychology," would offer, this comes as a sequential capping to those by no means easy books. With twelve masterly chapters dividing the evolution of Consciousness into definite class-rooms, each takes up a particular phase of that evolution and deals with its minutiae in most lucid terms. The preparation of the field, or area in which the Monad is destined to function, is followed in the second chapter by the meaning as to what Consciousness really embraces.

The third chapter deals with the coming forth of those Monads, and the weaving of the garments in which they will play their parts, directed and guided by the Shining Ones of the Second Elemental Kingdom overshadowing their evolution. From the tri-atomic *Ātma-Buddhi-Manas*, the Seed of Consciousness descends, and after ages of preparation it becomes attached to a single unit or molecule, on the fourth Mental sub-plane, around which gather temporary aggregations of Elemental Essence of the second Elemental Kingdom. Scattering and re-gathering, but ever attached to the unit as centre, these distribute themselves into seven radiations separated by a delicate wall of Monadic Essence formed of matter ensouled by the Second Logos who gave the form whereby the future Group-Soul is limited. "This process is repeated in the third Elemental Kingdom as the ensheathed Life pushes its way outwards, towards the lower planes. Slowly do these attached atoms become possessed of certain qualities and so more and more separated into definite groups—tentatively called, Group-Souls. Thus does the web of complex life weave its sheaths around the permanent atom of Consciousness which alone is the everlasting Spark of Divine Life. These permanent atoms, we are told, are necessary to "preserve within themselves as vibratory powers, the results of all experiences through which they have passed." The following chapters deal with the formation of these Group-Souls and the unity and mechanism of consciousness until it evolves a reality of Self-Consciousness as well as, a capacity or cognition of a wider range than that to which our Brain-Consciousness can possibly respond to. As a Monad builds his vehicles he makes that path of consciousness complete. He has at the closing period of each life, or end of each Devachanic existence, to stimulate into renewed activity the mental, astral, and physical permanent atoms, drawing round each, atoms of matter capable of vibrating to the exact ratio of the vibratory capacities of the permanent nucleus,

which attracts them, since on the higher planes the sheaths express as much of the man as is developed; and are governed by the Karmic cycle which has produced their rate of vibratory energy. So thus is apparent why only a portion of the real man manifests in his sheath of physical matter, since his physical body comes under the limitation of the law conditioned by race, nation, family, and shuts off all but that phase of consciousness which the physical brain is capable of responding to in waking consciousness. Astral and mental vehicles then must be organised duly, in order that the spiritual man may use those vehicles to express more and more of His potential energies. Then is the field of consciousness enlarged, as every atom in that entity becomes an individualised centre of illimitable possibilities in vibration.

It becomes, in fact, the One Self in which the consciousness of all other selves exists. But at present we but "live unconsciously in this Mighty Consciousness in which every thing is eternally present, and we dimly feel that if we could live consciously in that Eternal, there were peace."

The book is divided into two parts. The second part deals with the more mental phases of evolution—of Will, Desire, and Emotion, of how the Will-to-Live begets Desire, and how through Desire we are bound until the lessons it has to teach are learnt. Then comes the conflict between that desire-nature and the greater, wider nature of the man who has begun to think and shape his mental body; not to lower, but to higher aims. So the transmutation goes on apace. "Vices becoming virtues, emotions becoming the motive forces directing the Ego towards the pure light of the Shining Self." The more they love, the more they honour, the swifter will be their approach towards that Gate through which only those pass who have become illuminated by that love of the All. Thus the development of will wins its freedom: "Not by compulsion, not by external necessity, not from anything opposed to him from outside, but by the Great Will of which his own will is part."

Truly this is a worthy study, this is freedom; when the self is suffused and expanded into the vaster glory of that Inner Self, which again, is but one part of the Great Spirit of Life, of spontaneous energy based on the very essence of Consciousness; it is the All-Consciousness in which Unity alone manifests as the Supreme Self.

FIO HARA.

THE SHU KING
OR THE
CHINESE HISTORICAL CLASSIC.

Translated from an ancient text. With a commentary by WALTER GORN
OLD, M.R.A.S., London & Benares, T.P.S.: John Lane New York.

To those who would revel in a glimpse of a history whose past has been, in a great measure, veiled from modern research, we would heartily recommend Mr. Gorn Old's book entitled the Shu King. It purports to be the annals from earliest times authentically recorded, of the religion, philosophy, customs and government of the Chinese. Not the least interesting is the Introduction, which gives a graphic explanatory synthesis of the history of the manuscript text

from which this most quaintly written account is taken. This classic, we are told, has come down to us from the text compiled by Confucius, about the year 500 B.C. Books and records had been ruthlessly destroyed by order of Che-hwang-ti, B.C. 220; when their writers, and in fact, the whole Literati of that period were massacred. When the Han dynasty came into power some 41 years later, by the accession of Wan-ti, literature revived; by recourse to the stored up memories of the elders of the race, who were thus enabled to perpetuate these records down through future generations of scholars.

Later, however, when one of the former abodes of Confucius, or, Kong-fu-tse, as he was more familiarly known, was being demolished, a large number of such works were unearthed, along with the Shu King, in its original ancient script. That the text is necessarily incomplete, is not to be wondered at, as little more than half its sections have been recovered; but it is sufficient to give us a most interesting and instructive glimpse into the ways, habits, and ethics, of that archaic people who have since so zealously guarded the annals of their land, during that zenith of Chinese civilization, from modern research.

The author states that the authenticity of these records is proven "by certain astronomical data contained in the text."

The Shu King covers a period of 1636 years; that is, from the reign of Yaou, B.C. 2355, to B.C. 719, after which ten Emperors reigned up to the time of Confucius. Possibly its record is far earlier, since it is referred to in the Four Books of the time of Confucius and his immediate disciples, while the text itself evidences a far higher intellectual antiquity. It deals primarily with the knowledge, customs and policy of the people and their rulers in ancient Chinese life.

Confucius therefore seems to have been the compiler and publisher of these archaic traditions and that philosophy which so strongly swayed the actions of the rulers and their ministers in those early times. This seems to have supplied the need of his era and replaced the degenerate teachings which intellectually swayed the country. We commend what the author says in concluding his Introduction to this most delightful Epic of Old China. "To those of the Western world who ignorantly imagine that the Chinese have no literature, no certain historical records, and no claim to scientific knowledge, the Shu King will come somewhat in the nature of a revelation." In this we cordially concur and urge all students of Ethnology and Archaic Literature to peruse this enchanting morsel of historical research, which while embodying true records of that ancient land, carries the reader back into the Golden Age by vividly painted scenes, where for a brief moment are staged Nature's noblest characters in quaintest setting; men who portray all those characteristics which ever go to form the annals of a mighty people.

Loyal to their Emperor, faithful to their trust, earnest and ceaseless in the administration of justice, truth and honour; and, at the same time exhibiting a wisdom and knowledge of human affairs that it would be hard to rival even in this so-called age of scientific progress and diplomatic agency. Added to this the text is quaintly phrased, and gives an old-world savour to these graphic pictures from the China of the past.

TWO HIGHLY IMPORTANT EDUCATIONAL WORKS. *

BY DAN STEPHENS.†

Recently there came to me for review two books, "Silas Cobb," and, "Phelps and his Teachers."

After an indifferent look at the illustrations the books were put aside, under the impression that both "Silas Cobb," and "Phelps and his Teachers," should be listed with such books as are forced upon a long-suffering public merely to gratify an aspiration for authorship.

The later impression is that both books bring to the attention of their readers pedagogical points of greatest educational importance; while from cover to cover the subject matter treats of the far-reaching effects of these same pedagogical points in a manner at once convincing and forcible.

When following the advice of Froebel, "Come, let us live with our children," I was oft-times horrified at conversations of pupils about their teachers and terrified by the consciousness of our power and influence for good and for ill over the plastic child-natures confided to us. I overheard recitals of how some teacher had thrown an inkstand, or book, or whatever chanced to be at hand, at an offending child—or thrown it without aim at the roomful of pupils; I witnessed playground dramatizations representing the angry conduct of some teacher or teachers, and heard concerted plots to irritate to the point of outburst some teacher given to habitual rages of temper; or schemes to revenge punishment received which the rebelling child felt to be as unjust as it was unwarranted. All such gave me my first real clue to the extent of both conscious and unconscious influence over all with whom we come in contact; since which time it has been my belief that no teacher can afford to ignore either the study of SELF or the attempt to realize that SELF from the standpoint of each pupil.

In "Phelps and his Teachers" the author has cleverly, tactfully and strongly brought out the effects of the influence exerted by a series of teachers of assorted temperaments in the life of a boy predisposed to nobility of character.

In "Silas Cobb" the several teachers are most forcefully characterized, but the delineations in this are made by and from the standpoint of a County Superintendent of Schools, *Silas Cobb*. The Superintendent, from the start, appeals to the reader because of his character, as revealed by his manner of dealing with people and events; he is felt to be a man simple and great and brave enough to dare to be true to his innate nobility; one of those rare, all-around, manly men whom women and children are ever in search of as a leader; worthy of his responsibilities and fit to be a strong prop to their weaker natures.

Not only those actually engaged in school work, but every one who is interested in mankind in general and in children in particular, should read both books. They are wholesome moral tonics of the strength-building, good-resolution sort.

N. A. C.

* All books here reviewed are for sale at the *Theosophist* Office.

† Hammond Brothers and Stephens; Fremont, Nebraska, U. S. A.

TABLE OF UPANISHAD VIDYAS.

A table showing the important Vidyas or Upasanas or Modes of Meditation enjoined in the Upanishads for attaining to Moksha, or eternal release from Samsara, or the Cycle of births and deaths, printed and published in English by our brother A. Govindacharya, is a very useful reference sheet. It gives the names of 32 Vidyas and of the Upanishads in which they are taught, with a few leading words from the texts to enable the students to trace them out. It is priced at five annas a copy and is for sale at the *Theosophist* Office.

G. K.

THE BRAHMA SUTRARTHA DIPIKA.

Our brother A. Siva Rao has issued the first part of his excellent edition of Brahma Sûtras of S'ri Veda Vyâsa with the Commentaries of S'ri S'ankarâchârya, and extracts from the glossaries of Anandagiri, Ramananda, Brahnavidyabharana, etc., in Tamil.

It is proposed to complete the publication of the entire work.

It is proposed to complete in 20 parts of 20 forms Demi Quarto each, and each part is priced at twelve annas. Those who pay Rs. 8 in advance will get all the parts in due course.

The first part contains only the first four Sûtras. The edition is free from mistakes and when the entire work is published it will be a very valuable addition to Tamil Literature.

G. K.

RULES FOR DAILY LIFE.

Mr. A. Siva Row has also just published the third edition (revised) of his "Rules for Daily Life," as gleaned from our most valuable T. S. publications and other sources. Those who are in earnest in taking up the work of self-culture may gain many valuable suggestions from this little book, which is sold at 8 annas.

E.

THE PROMISE OF PHILOSOPHY.

This is a neat little volume issued by A. S. Mudaliar and the subjects dealt with are,—“The Promise of Philosophy,” “The Evolution of Character,” “Until Longings be Freer,” “The Dawn of a New Day,” etc. The book is full of noble sentiments and lofty ideas. It is priced at one Rupee and will amply repay perusal.

G. K.

PARATATVASARA SANGRAHA.

This is otherwise termed “The essence of spiritual and lay wisdom,” and is a handy little volume of 93 pages issued by P. Mahadevam Pantulu, a retired Government official, and founder of the Paratatva Mission. The book consists of 8 chapters devoted to “India's Past and Present,” “God's Existence,” &c., and has three useful appendices. It is full of information for the student of Hindu Religion and Philosophy, is moderately priced at 8 annas per copy, and can be had of the *Theosophist* Manager.

G. K.

ILLATTOZHAU.

This is a Tamil monthly magazine devoted to the publication of moral stories, translations of Puranas and other useful works, written in easy prose. It is sure to be a household friend as its very name indicates. The first number before us is written in good Tamil, and is interesting. For rates of subscription and other particulars, apply to the Kitchener Press, No. 14, Nattupillayar Kovil Street, Madras.

G. K.

VICHARA SAGARAM.

The second edition, in Tamil, of this popular Vedânta treatise, translated by Mr. A. Siva Row, is now offered for sale and is decidedly an improvement upon the first one. The growing popularity of the book is evidenced by the attempts on the part of different persons to publish its Canarese, Telugu and Malayalam translations. The book is neatly got up and moderately priced at Rs. 3 per copy.

G. K.

BRAHMAKARYA.

BY ROMESH CHANDRA CHAKRAVARTTY.*

In his Introduction, the author gives us a brief statement of his own experience. After years of tribulation and self condemnation, consequent upon an evil course of life, he succeeded in overcoming his vicious habits, through the aid of sympathising friends and teachers, and he therefore knows by experience, the value of the various rules of conduct which this book contains. They are gathered mainly from the standard teachings of the ancient Rîshis, which, if followed, will enable one to control the fleshly appetites and desires, "and lay the foundations for the building up of temples which, if properly built, will, in time, be the temples of God."

E.

VEDANTA SU'TRAS WITH RA'MA'NUJA'S COMMENTARY.

A copy of this excellent work translated into English by the renowned Sanskrit scholar Prof. Thibaut (the translator also of Sankara's Commentary), was very recently presented by the Author to Col. Olcott.

This able scholar has rendered invaluable service to both the East and West by rendering into English in a readable and intelligible form the well-known commentaries of two of the great acharyas of the South. The learned translator, in his introduction, very truly says:

"Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellent to the Western reader than literal renderings from Technical Sanskrit must needs be in many passages."

G. K.

* City Book Society, Calcutta ; cloth, Re. 1 ; paper As. 12.

ARCHÆOLOGICAL SURVEY REPORT.

Our thanks are due to the Under Secretary, Public Works Department, Madras, for a copy of the Annual Progress Report of the Archæological Survey Circle, United Provinces, for the year ending 31st March, 1904, with accompanying book of Photographs and drawings.

THE RELATION OF MAN TO GOD.

The third edition of Mr. Schwarz's very helpful pamphlet bearing the above title has just been issued. Considerable new matter has been added, also one additional diagram, and the whole work has been revised. The demand for it has, during several months past, exceeded our supply, but we shall now be able to fill the many orders we have registered.

THE BUDDHIST CATECHISM.

The fortieth edition of this highly popular work by Col. H. S. Olcott, is just published, and is too well known to need lengthy comment here. Along with it four other editions are being published (or have already been issued), *viz.*, the French, Spanish, Sinhalese and Tamil versions the last making the forty-first edition. A few corrections have been made in the work, and the many who are seeking light on matters relating to Buddhism will find it a helpful compendium of reliable information on the subject.

E.

THEOSOPHY.

A pamphlet bearing the above title has been issued by the Cherag Printing Press, Bombay, containing a reprint of the important contributions of Mr. F. C. O. Beaman, I.C.S., to *East and West*, in 1903. The donor will please accept our thanks.

MAGAZINES.

The Theosophical Review, for January, opens with a very interesting article wherein the "Fundamental Characteristics of the Swedish People" are ably set forth. "Limitations" is the title of a thoughtful paper by W. F. K. A brief sketch of the lives of "Richard Rolle and Walter Hilton" is given by M. I. B. "A Master Mystic," or the "Introduction to the writings and philosophy of Jacob Boehme," by Rev. George W. Allen, is continued. "In Defence of the Sportsman," by Lieut.-Col. S. V. Thornton, comes, in our humble estimation, very far short of a *fair* presentation of the case. He states that the sportsman "matches his nerve, his skill, and his wits, against the instinct, the cunning, or the brute force of the animal he hunts; the essence of the contract being that the conditions should be equal, or, preferably, the advantage on the side of the hunted." Did any one ever see a statement less in accord with the *facts as usually witnessed*? However, the boldness of its absurdity renders argument superfluous. "The Perfect Sermon, or the Asclepius," by G. R. S. Mead, is continued. Mr. Scott-Elliot considers some of the discrepancies between the statements made in the article on Atlantis, which appeared in December *Theosophical Review*,

and those previously embodied in his book, "The Story of Atlantis." News "From Many Lands" gives us an encouraging outlook of theosophic activities.

The December numbers of *Theosophy in Australasia*, and *The N. Z. Theosophical Magazine* contain brief yet helpful articles. Each periodical is doing good service in its own Section.

The Theosophic Gleaner for January opens with the first instalment of an excellent paper by N. F. B., entitled "The Last Ordeal," which notes the similarity of the experiences of the Masters, Zoroaster, Gautama, and Jesus, while passing through the struggles attendant upon their evolution and Initiation, as gleaned from a study of the scriptures of their respective followers. D. D. Jussavala's article on "Vegetarianism Versus Meat Diet" is concluded, and there are various useful reprints from current T. S. literature.

Theosophia for December contains another instalment of H. J. van Ginkel's study of the "Great Pyramid;" following this are translations from Mrs. Besant's writings on "Dharma," "The Pedigree of Man," and "On Moods;" and from Fiona MacLeod's on "The Fisher of Men." C. J. Schuver also has some interesting thoughts on "New Year's Eve."

Modern Astrology, edited by Alan Leo, commences Vol. II., of the New Series with the January number, and gives a long and varied table of Contents, including the Nativity of Prince Alexis, the Czar's heir, from which we copy the following interesting notes:—

"The planetary positions in this nativity are very powerful. Six planets are about the earth in the most favorable houses, the ninth and the tenth, while the majority of the planets as well as the ascendant occupy fixed signs, denoting a love of power, a good deal of firmness, if not obstinacy, and pride. The nativity denotes one who will emphatically desire reform,.....but the native's progress will not be so rapid nor so effectual as he will desire....." The nativity closes as follows: "His moral and mental stature will be above the average, and if not spoilt by national prejudices he will prove to be the best ruler Russia has ever had; in fact, he will more than be A SECOND PETER THE GREAT." The Editor says, however, that "the present Emperor has little chance of surviving 1907."

The Indian Review for December contains a variety of articles calculated to interest and instruct its numerous Oriental readers. It also issues a separate Supplement* containing the speeches recently delivered at Bombay before the Indian National Congress, the Social Conference, the Indian Ladies' Conference, the Mahomedan Educational Conference, the Industrial Exhibition, and the Temperance Conference.

East and West easily maintains its position in the front rank of Oriental periodicals, and supplies its readers with choice contributions from talented contributors.

The Light of Reason comes to us each month filled with short but helpful articles calculated to elevate the character and improve the mind.

The Word is the second number of a monthly magazine which comes to us from New York City and is devoted to "Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity." The issue before us is called the "Green Acre Number,

* Price 8 annas, but free to subscribers of the *Indian Review*.

and contains a portrait of the foundress of Green Acre, Miss Sarah Farmer, and illustrations of this noble institution and lake Piscataqua on which it is situated.

Broad Views.—Mr. Sinnett's journal has come into line with the other monthly magazines and its price is reduced to a shilling. The number for January opens with a strong article in criticism of the Indian National Congress—perhaps even too critical. In his article on the "Mysteries of Nature," Mr. Sinnett ably protests against the fixed yet futile tendency to limit the bounds of scientific research and to grow oracular over the laws of nature, without even having had a glimpse of the vast borderland which stretches between the Ultima Thule of Materialism and the citadel of true knowledge. Other notable articles are "The Schoolmaster Cleric," "A Judge's View of Justice," and "A Midland Muse."

The December number of *Revue Théosophique* is principally occupied with translations, but M. Courmes' "Echos Du Monde Théosophique" contains more than usually interesting summaries of Theosophical activities in different parts of the world. In his department of "Bibliographie" he announces the publication of the third French translation of the "Buddhist Catechism"—the 37th edition of the whole series through which the work has passed. He says that before the first appearance of this Catechism, the West had but very hazy notions of this religion. "In fact," he says, "the appearance of this treatise was the starting-point of a better general appreciation of the Buddhist Doctrine which, although representing, like every other external religion, but one aspect, one fraction of the truth, has, nevertheless, the advantage of agreeing in a marked degree, with the teachings of modern science. . . . The New French version has been made upon the latest text of the author, written in 1903." M. Courmes' version has been so long held back that four other editions—the new Sinhalese, the Spanish, the Tamil and a new English one, at Madras—have either been published or are passing through the press.

Sophia, Madrid. Besides the continuation of H.P.B.'s "Caves and Jungles," this number contains some interesting original articles, by Dr. Lux, M. Treviño, F. Chappelle Novalis and Mr. F. S. Pitt-Taylor.

La Iniciación. Our young Branch at Sancti-Spiritus (Cuba) has brought out the third number of its little periodical. A statement of Theosophical principles, under the heading of "Nuestra labor," by Señor L. Vargas, is calculated to do good, by bringing our views under the notice of the Cuban public.

The Central Hindu College Magazine, in commencing a new Volume, says: "During the past year, three thousand subscribers were added to our roll, and another three thousand come to swell our ranks with the opening year." The contents of the magazine are always interesting, and the January number contains a portrait of Mrs. Besant.

The Indian Economist.* Judging from the specimen copy there can be but one opinion as to the value of this periodical. It should have a wide circulation. Its aim is to exploit the industrial and commercial resources of the country. To this end the Editor invites the co-operation of educated, patriotic men to make the publication at once useful and interesting. The current number comprises an editorial on

* *The Indian Economist*, Vol. I, No. 1, November 1904, Annual Subscription Rs. 2.

the "Impoverishment of India;" an excellent paper on the Parsees; correspondence from workmen in various pursuits; contributed articles concerning manufacturing and trading possibilities; suggestions in regard to business openings in India; notes and news. It will be seen from the foregoing that a wide field is covered, and that, properly indexed, this Journal promises to be a valuable reference book for any one interested in Industrial India.

The Mysore Review, the first issue of which has just reached us, says, in starting: "Little known History, languishing Industry, failing Commerce, starving Agriculture short-sighted Social laws, petrified Customs.....appeal with irresistible force to one and all of us to be up and doing." We wish both these new publications abundant success.

No. 2 of *The Message of Theosophy*, the quarterly published by the Rangoon T. S., is received, and in addition to the interesting matter in the main text, we find in Appendix A, the Eighth Anniversary Report of the Rangoon T. S., and in Appendix B, the First Anniversary Report of the Meiktila T. S.

Notes and Queries, a monthly which has been suspended since 30th June, 1902, is revived, and the publisher proposes to bring out the intervening numbers. It is, as heretofore, devoted to history, folk-lore, mathematics, literature, science, art, arcane societies, etc.

Acknowledged with thanks:—*Theosophy in India*, *Theosophic Messenger*, *The Vâhan*, *Pra Buddha Bharata*, *Teosofisk Tidskrift*, *The Maha-Bodhi Journal*, *Light*, *The Arena*, *Banner of Light*, *Harbinger of Light*, *Theosophisch Maandblad*, *L'Initiation*, *Phrenological Journal*, *De Gulden Keten*, *The Lotus Journal*, *The Forum*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *Mind*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

In Cardinal Newman's lectures upon "The Idea of a University," he gave expression to his views on the subject of "Gentlemanliness," in the following words:—

"It is almost the definition of a gentleman to say he is one who never inflicts pain. . . . He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out."

The constant bearing in mind of that tolerance and brotherliness which are the basic principles of Theosophy, should make the realisation of the above magnanimous ideal in one's life a possibility.

Swami Vivekananda on Modern India.

In writing to a friend concerning the Japanese, the late Swami Vivekananda indulged in the following reflections concerning his unevolved fellow-countrymen of India :—

And you, what are you ? Talking twiddle all your lives ; vain talkers, what are you ? Come, see these people and go and hide your faces in shame. A race of dotards, you lose your caste if you come out ! Sitting down these thousand years with an ever-increasing load of crystallised superstition on your heads, for a thousand years spending all your energy upon discussing the touchableness or untouchableness of this food or that ; with all humanity crushed out of you by the continuous social tyranny of ages— What are you ? And what are you doing now ?

Come, be men. Come out of your narrow holes and have a look abroad. See how nations are on their march. Do you love man ? Do you love your country ? Then come, let us struggle for higher and better things : look not back, no, not even if you see the nearest and dearest cry. Look not back, but forward !

India wants the sacrifice of at least a thousand of her young men—men, mind, and not brutes. The English Government has been the instrument brought over here by the Lord to break your crystallised civilisation and Madras supplied the first men who helped in giving the English a footing. How many men, unselfish, thoroughgoing men, is Madras ready now to supply, to struggle unto life and death to bring about a new state of things—sympathy for the poor, and bread to their hungry mouths, enlightenment to the people at large—and struggle unto death to make men of those who have been brought to the level of beasts by the tyranny of your forefathers ?

Some of these reflections might apply to places other than Madras.

Egyptian research—An extraordinary find.

We are indebted to the London *Times* for the following account of one of the most noteworthy historical discoveries of this age :—

At the meeting of the Egyptian Institute on the 7th November, M. Legrain read a paper on what M. Maspero subsequently characterised as one of the two most important historical discoveries ever made in Egypt, the other being that of the Serapeum and its monuments, by Mariette. For some years past M. Legrain has been engaged in repairing and strengthening the great temple of Amon at Thebes, now known to tourists as Karnak, and in the course of the work last winter he lighted upon a sort of pit or *Cachette* on the southern side of the ruins, in which in the midst of mud and water, innumerable statues were piled *pêle-mêle*, one upon the other. Along with them were bronzes, which included about a thousand gilded bronze figures of Osiris, as well as other objects. The fact that most of the monuments were below the present level of the water made the labour of excavating very considerable, but before the season was over M. Legrain was rewarded by the discovery of 450 statues of stone, in a more or less perfect state of preservation, and it is expected that nearly as many more will be found during the coming winter. The fortunate discoverer has spent the summer in examining and arranging the monuments, which have now been transferred to the Cairo Museum, and the results of his work were given in a lucid and interesting paper.

Among the statues are many royal ones. Perhaps the most remarkable, and certainly the most unexpected, are those of kings of the Old Empire, which settle once for all the antiquity of the great Theban sanctuary. The series begins with a statue which from its likeness to the statue of Kha-sekhemui, is assigned by M. Legrain to the second dynasty, and is followed by statues of Khufu or Cheops, of User-en-Ra, and of Sabu Ra of the fourth

and fifth. The eleventh dynasty is represented by a statue of Mentuhotep, and a headless seated statue of Antefaa, whom the dedicator of the image, Usertesen I., describes as his forefather, thus upsetting the recent attempt of the Berlin School of Egyptologists to alter the accepted position of the Antef princes. There are some fine statues of the kings of the 12th and 13th dynasties, some hitherto unknown Pharaohs being included among the latter, as well as a sphinx of magnificent workmanship, the features of which recall those of the so-called Hyksos sphinxes of the Delta. As might be expected, the kings and queens of the 18th dynasty are numerous. The figure of Thothmes III., in fact, is the *chef d'œuvre* of the whole collection, and is one of the most beautiful works of art that have been bequeathed to us by antiquity. It is extremely interesting also for another reason. The profile of the face is European rather than Egyptian and reminds us of the statuary of classical Greece. Another interesting statue is that of the "heretic king" Amon-hotep IV., in fossil wood. This too is evidently a portrait, and makes it clear that the usual representations of the king are mere caricatures. His face as seen in this statue is that of a dreamy visionary and, though somewhat plain, is very far from being ugly or repulsive. Next to the portrait-statue of Thothmes III., however, the finest artistic work is a statue of Tutankh-Amon, whose features, as M. Legrain pointed out, have been reproduced in a beautiful statue of the god Khonsu, which, though usurped by Hor-em-heb, must therefore have been executed in his reign.

A statue of Ramses II. must also be noticed for its artistic finish, though it lacks the strength of the earlier work; and, coming down to later times, a statue of the Ethiopian king, Taharka, is also worthy of attention. One of the statues is shown by its Greek drapery to belong to the Ptolemaic epoch.

Besides the royal images, there is an immense number of statues of the priests and prophets of Amon and other high officials. From one or two of these M. Legrain has skilfully extracted important historical information. Thus a genealogy which goes back for sixteen generations to a certain Sheben makes the tenth descendant of the latter a contemporary of Shishak, the founder of the 22nd dynasty, and introduces us to a new king, Horsiesi, who would have lived in the time of Osorkon II. As Brugsch was the first to point out, these genealogies are the best means we have at present for controlling the chronology of ancient Egypt. Another monument is interesting, as the memorial of the general who was sent by Psammetichus against the revolted troops whose rebellion is described by Herodotus, while yet another shows that the 21st and 23rd dynasties must have been contemporaneous, thus explaining the puzzlingly long period which the monuments assign to the 22nd dynasty.

One of the most important results of M. Legrain's discovery is the evidence it furnishes that up to the Greek age the Egyptian temples contained all the materials needful for reconstructing the past history of the country. They were filled with inscribed statues and other monuments which formed a continuous series of contemporaneous documents from the earliest period of the kingdom. Herodotus is thus shown to have said no more than the truth when he declared that Hecatæus had seen at Thebes the statues of 345 high priests of Amon who had followed one another in a regular succession. It is a fresh proof that the vast antiquity to which Egyptian history lays claim is really founded on fact.

In a luminous and eloquent address delivered by way of conclusion to M. Legrain's paper, M. Maspero explained how such an extraordinary collection of statues came to have been buried. After its destruction, first by the Assyrians and then by the Persians, Thebes lay neglected and in ruins until the time of the earlier Ptolemies who, in the desire to conciliate the natives and be regarded as the representatives of the ancient Pharaohs, undertook the restoration of the venerable sanctuary of Amon. But the problem presented itself, what to do with the numberless statues, many of them half-broken, which were scattered among the ruins. They had neither artistic nor historical value in the eyes of the restorers, but a belief in their sacred, or rather magical, character prevented them from being destroyed. They were, therefore, buried out of the way, and new buildings erected on the foundations which they helped to form. The fact that the latest of the statues found is of the Greek period indicates pretty clearly the date at which their entombment took place.

* *

*Religious
frenzy.*

We give space to the following tragical story, because it is so suggestive a proof of what a weak-brain is capable of, under the influence of what Liebault calls auto-suggestion. Under the impulse

of a delusive religious conviction men have, in the past, and do now, commit the most unheard of cruelties, to others, and to themselves as well. Religious frenzy is sometimes no more provocative of savage excesses than is hero-worship; and for the hundredth time, we warn our colleagues in the Theosophical Society, against this servile adoration of a strong personality, which may lead them to extremes and effectually block their upward progress. If an example is called for, have we not that of the "Purple Mother" and her emulating followers at Point Loma?

The story is as follows:—

A remarkable instance of religious frenzy took place at Tunbridge Wells. Owen Russell, a greybearded man, recently left the Sussex village of Crowborough, where for many years he had been engaged in farm work, and took up his abode in Queen's Road, Tunbridge Wells. All his life he has taken a keen interest in religious subjects, and of late has more closely applied himself to the study of spiritual matters. The other day Russell suddenly closed the Bible, which he had been reading, and, quoting the passage, "If thy right hand offend thee, cut it off," asked a person in the house for a chopper. Without anticipating his intention, a sharp-bladed chopper was handed him. To the great consternation of those present, Russell placed his right hand on a step, and literally fulfilled the Biblical injunction by chopping his hand clean off. He was taken to the General Hospital, where he was detained. Interviewed by a pressman, Russell said he in no way regretted having committed what might appear to be an extraordinary act. He felt that his right hand had offended him, and, believing it was right that the teaching of the Bible should be carried out to the letter, he had chopped it off. To his way of thinking, it was far better to lose his hand than to lose his soul. Russell would not specify in what way he believed his hand had offended him.

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The following paragraph is copied from our excellent contemporary, *The Harbinger of Light*.

We deeply regret to announce the passing away in Paris of this lady, the widow of the lamented P. G. Leymarie, who, for thirty-one years, edited that excel-

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and fifth. The eleventh dynasty is represented by a statue of Mentuhotep, and a headless seated statue of Antefaa, whom the dedicator of the image, Usertesen I., describes as his forefather, thus upsetting the recent attempt of the Berlin School of Egyptologists to alter the accepted position of the Antef princes. There are some fine statues of the kings of the 12th and 13th dynasties, some hitherto unknown Pharaohs being included among the latter, as well as a sphinx of magnificent workmanship, the features of which recall those of the so-called Hyksos sphinxes of the Delta. As might be expected, the kings and queens of the 18th dynasty are numerous. The figure of Thothmes III., in fact, is the *chef d'œuvre* of the whole collection, and is one of the most beautiful works of art that have been bequeathed to us by antiquity. It is extremely interesting also for another reason. The profile of the face is European rather than Egyptian and reminds us of the statuary of classical Greece. Another interesting statue is that of the "heretic king" Amon-hotep IV., in fossil wood. This too is evidently a portrait, and makes it clear that the usual representations of the king are mere caricatures. His face as seen in this statue is that of a dreamy visionary and, though somewhat plain, is very far from being ugly or repulsive. Next to the portrait-statue of Thothmes III., however, the finest artistic work is a statue of Tutankh-Amon, whose features, as M. Legrain pointed out, have been reproduced in a beautiful statue of the god Khonsu, which, though usurped by Hor-em-heb, must therefore have been executed in his reign.

A statue of Ramses II. must also be noticed for its artistic finish, though it lacks the strength of the earlier work; and, coming down to later times, a statue of the Ethiopian king, Taharka, is also worthy of attention. One of the statues is shown by its Greek drapery to belong to the Ptolemaic epoch.

Besides the royal images, there is an immense number of statues of the priests and prophets of Amon and other high officials. From one or two of these M. Legrain has skilfully extracted important historical information. Thus a genealogy which goes back for sixteen generations to a certain Sheben makes the tenth descendant of the latter a contemporary of Shishak, the founder of the 22nd dynasty, and introduces us to a new king, Horsiesi, who would have lived in the time of Osorkon II. As Brugsch was the first to point out, these genealogies are the best means we have at present for controlling the chronology of ancient Egypt. Another monument is interesting, as the memorial of the general who was sent by Psammetichus against the revolted troops whose rebellion is described by Herodotus, while yet another shows that the 21st and 23rd dynasties must have been contemporaneous, thus explaining the puzzlingly long period which the monuments assign to the 22nd dynasty.

One of the most important results of M. Legrain's discovery is the evidence it furnishes that up to the Greek age the Egyptian temples contained all the materials needful for reconstructing the past history of the country. They were filled with inscribed statues and other monuments which formed a continuous series of contemporaneous documents from the earliest period of the kingdom. Herodotus is thus shown to have said no more than the truth when he declared that Hecatæus had seen at Thebes the statues of 345 high priests of Amon who had followed one another in a regular succession. It is a fresh proof that the vast antiquity to which Egyptian history lays claim is really founded on fact.

In a luminous and eloquent address delivered by way of conclusion to M. Legrain's paper, M. Maspero explained how such an extraordinary collection of statues came to have been buried. After its destruction, first by the Assyrians and then by the Persians, Thebes lay neglected and in ruins until the time of the earlier Ptolemies who, in the desire to conciliate the natives and be regarded as the representatives of the ancient Pharaohs, undertook the restoration of the venerable sanctuary of Amon. But the problem presented itself, what to do with the numberless statues, many of them half-broken, which were scattered among the ruins. They had neither artistic nor historical value in the eyes of the restorers, but a belief in their sacred, or rather magical, character prevented them from being destroyed. They were, therefore, buried out of the way, and new buildings erected on the foundations which they helped to form. The fact that the latest of the statues found is of the Greek period indicates pretty clearly the date at which their entombment took place.

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*Religious
frenzy.*

We give space to the following tragical story, because it is so suggestive a proof of what a weak-brain is capable of, under the influence of what Liebault calls auto-suggestion. Under the impulse of a delusive religious conviction men have, in the past, and do now, commit the most unheard of cruelties, to others, and to themselves as well. Religious frenzy is sometimes no more provocative of savage excesses than is hero-worship; and for the hundredth time, we warn our colleagues in the Theosophical Society, against this servile adoration of a strong personality, which may lead them to extremes and effectually block their upward progress. If an example is called for, have we not that of the "Purple Mother" and her emulating followers at Point Loma?

The story is as follows:—

A remarkable instance of religious frenzy took place at Tunbridge Wells. Owen Russell, a greybearded man, recently left the Sussex village of Crowborough, where for many years he had been engaged in farm work, and took up his abode in Queen's Road, Tunbridge Wells. All his life he has taken a keen interest in religious subjects, and of late has more closely applied himself to the study of spiritual matters. The other day Russell suddenly closed the Bible, which he had been reading, and, quoting the passage, "If thy right hand offend thee, cut it off," asked a person in the house for a chopper. Without anticipating his intention, a sharp-bladed chopper was handed him. To the great consternation of those present, Russell placed his right hand on a step, and literally fulfilled the Biblical injunction by chopping his hand clean off. He was taken to the General Hospital, where he was detained. Interviewed by a pressman, Russell said he in no way regretted having committed what might appear to be an extraordinary act. He felt that his right hand had offended him, and, believing it was right that the teaching of the Bible should be carried out to the letter, he had chopped it off. To his way of thinking, it was far better to lose his hand than to lose his soul. Russell would not specify in what way he believed his hand had offended him.

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*Death of
Mme. Ley-
marie.*

The following paragraph is copied from our excellent contemporary, *The Harbinger of Light*.

We deeply regret to announce the passing away in Paris of this lady, the widow of the lamented P. G. Leymarie, who, for thirty-one years, edited that excellent periodical, the *Revue Spirite*. After his departure, his relict took up the work of her late husband, and conducted it no less admirably

than he had done : rallying to its support some of the most distinguished Spiritualists in Paris ; as, for example, Prince Emile de Sayn de Wittgenstein, the Duke of Leuchtenberg, Count Bullet, the Marchioness Marie de Rosales, the late Countess of Caithness, Col. Devoluet, and many others.

We offer to the bereaved family our sincerest condolences ; to M. Paul Leymarie, who will edit the *Revue Spirite* for the time to come, our best wishes for his own health, and for the prosperity and increasing circulation and influence of the review which has now been in existence for a period of 47 years.

In the earliest days of our Society's history, the Founders were in rather intimate connection by correspondence with M. and Mme. Leymarie, and some of their earliest letters were published in the *Revue Spirite*. M. Leymarie was then in great trouble because of one of those periodical persecutions to which leading Spiritualists have always been subjected, and he felt very grateful to us for our manifestation of friendly sympathy. In 1884, when the Founders were in Paris, one of their first visitors was that gentleman. In cooperation with some of his friends, M. Leymarie formed a Branch of our Society, but it had not a very protracted existence, and as he could not break loose from his orthodox Spiritualism the connection was ultimately dropped. Col. Olcott presents to the son of that estimable couple, M. Paul Leymarie and his wife, the expressions of his most friendly regret.

*A Dream
Warning.*

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A contribution to the *Onlooker* furnishes the following singular story. A girl at school had a dream which was so very vivid she thought it was a warning. It was that she went out to India, and in her dream she saw the place distinctly ; also a cemetery, and in that cemetery her own grave. As she had never been in India it could not have been a recollection. She wrote it all down in her diary the next day, and made a small sketch showing the cemetery and her gravestone. Later on a friend of hers, whose appointment was in India, proposed to her. At first she hesitated on account of going out to India, but eventually she consented, and arriving at her new home, recognised the place at once as the one she saw in her dream. Not long afterwards she died suddenly of cholera, and the grave chosen for her by a friend was the exact counterpart of the sketch.

*A prayer and
the sequel.*

* * *

An English clergyman tells a remarkable story of the Boer war. During the struggle in South Africa, he said, a father prayed daily for his son, who was at the front. One night, moved by a strange impulse, the elder man felt constrained to remain in prayer until the morning. The next mail brought news of what had happened that particular night. The son was on that date taken out of hospital—where, unknown to his father, he had been down with enteric—and placed in the mortuary among the dead. The hospital doctor, however, was possessed by a peculiar uneasiness, and could not rest. Going to the nurse who had ordered the removal of the body, he asked if she was sure the patient was dead. Notwithstanding her assertion to that effect, the doctor proceeded to the mortuary to find that, after all, there was still breath in the supposed dead body. The patient was taken back to hospital, and eventually recovered.